ZIONS HERALD

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Young Lincoln

FEBRUARY 11, 1948

FROM COVER TO COVER

The Rev. Dr. Philip S. Nason, minister of the First Methodist Church in Cortland, New York, urges that Christians extend THE HANDS OF BROTHERHOOD.

BEWARE OF THAT FIRST GLASS warns Bishop Wilbur E. Hammaker, president of the Board of Temperance of The Methodist Church.

Dr. Clarence M. Dannelly, lay leader of the Alabama Conference, urges the church to LET THE BOARD ELECT ITS EDITORS.

SOME OTHER RIVER, a sermon written by the Rev. Dr. Frederick Brown Harris, minister of Foundry Methodist Church in Washington, D. C.

READERS WRITE

What Isolation?

Because we did not join the League of Nations it was charged that we virtually brought on the second World War by "isolation."

Yet, after the first World War, we forgave more than 14 billions in debts and interest; was that isolation? We loaned other billions; was that isolation? We contrived the Dawes and Young Plans, prototypes of the Marshall Plan, to revive Europe; was that isolation? We promoted the Kellogg-Briand Pact against aggressive war; was that isolation? We joined the World Court; was that isolation? We cooperated with many League activities; was that isolation?

In fact, we did more for peace and recovery outside the League than did any nation inside, and more than all nations together inside did, measured in loans, gifts, and other exertions. Was that isolation?

Now, since World War II, we have given, loaned or pledged 22 billions. Yet if we curtail it, or refuse to admit 400,000 "Displaced Persons," or refuse to kill our boys in Palestine, etc., the Stuffed Shirts of Sentimentalism, on up to the Presidency, again will shout "isolation." But it still would be a monstrous falsehood.

William Rufus Scott,
Monteagle, Tenn.

Homemakers Column

The Homemaker's Corner of Zions Herald is a charming and helpful addition to your magazine. Please extend to Mrs. Burnham my appreciation of her work and interesting variety of her subjects. Several friends of mine have spoken of enjoying her weekly column.

Mrs. Lydia L. Roberts,
Cambridge, Mass.

Every Methodist Minister

Am still appreciating your paper and consider it to be one of those periodicals which should be found on the reading table of every Methodist minister. I recommend it to all of my friends.

(Rev.) A. Day Rich,
Oswego, New York.

Church Despite Snow

During the past two weeks of exceptionally stormy weather, many churches found it advisable to cancel all or part of their Sunday activities. Radio news commentators kindly notified the people of such cancellations.

The people of our Franklin church heard these broadcasts and made a number of observations. No Roman Catholic services were canceled. (Should we explain the "objectivity" of the mass and the "subjectivity" of Methodist worship?) Very few Baptist services were canceled. Certain denominations seemed to lead all the rest in their willingness to "call the whole thing off" because of the difficult weather. The question has now been raised as to how many business establishments would find it good business policy to have their doors locked on Monday morning or during a minor storm.

Personally, I feel that since morning worship has become *the* service of our church, it should be held wherever and whenever possible, regardless of the size of the congregation or the physical conditions. It is a "death do us part" matter. There is something valuable lost when services become cancellable. They are such in too many of our families. The ministry need not aid their congregations in thinking that hindrances to comfortable church attendance are insurmountable obstacles.

I plead for no-cancellation of any scheduled service of worship by a Methodist church.

(Rev.) George D. Cleland, Jr.
Franklin, Mass.

To Do More And Better

Practically all summaries of activities in 1947 close, it seems, with a determination, a New Year's resolution, to do more and better work in 1948. Surely no subject has more concerned the noblest minds of all ages than the swift passing of time and the fullest use, for work and pleasure, of the fleeting day. Even Shakespeare "bemoaned his dear time's waste;" for, as he wrote in one of his sonnets;

"Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end."

Our own Thoreau warned us that we "cannot kill time without injuring eternity." Ancient Plutarch spoke of Antony's "wasting that dearest of all baubles—time." In Samuel Johnson's volumes, no other theme is so persistent as this. The dear soul made the matter a subject of daily prayer; and he had inscribed on the face of his watch, that he might be constantly driven into action "the night cometh." (By good use of time he did not, of course, mean employing every moment in close study, but much time in visiting his loving friends, even those ninety miles away!)

But best of all the observations I have read and heard on this matter of time, I like De Quincey's prose-poetry in "Conversation: "We feel a perplexity of distress when that which seems to us the cruelest of injuries, a robbery committed upon our dearest possession (our time) by the conspiracy of the world outside, seems also in part a robbery sanctioned by our own collusion. . . . Resisting or not, . . . we are doomed to suffer the bitter pang as often as the irrevocable flight of our time is brought home with keenness to our hearts. The spectacle of a lady floating on the sea in a boat and waking suddenly from sleep to find her magnificent strands of pearl-necklace by some accident detached at one end from its fastenings, the loose string hanging down into the water, and pearl after pearl slipping forever into the abyss, brings before us the sadness of the case."

Helen M. Porter,
Rumford, R.

"Herbert" Was Correct

It was extremely good of you to let know you enjoyed our editorial on The Methodist Church, and we are grateful for having earned your approval.

The Herbert Asbury to which we referred is a collateral descendent of Francis Asbury and the author of a book which we used in our research, "Up from Methodism."

J. P. Cuyler,
for the Editors of *Li*

s That So?

The following editorial appeared in the eb. 1st issue of the Boston Sunday Herald.

OUTH AND MORALITY

The confusion of adult minds in this age f atom bombs, armed truce, and Communist ysteria is reaching down in a poisoning way o the younger minds which must carry on he American tradition. It is alarming to conemplate.

There are all kinds of contradictions. Boson, for example, is one of the most religious ommunities in America. The old Puritansm of the Protestants has been largely replaced by the new Puritanism of Roman Catholicism. By far a majority of church nembers in Boston are Catholic. The Church nd its priests probably provide a much more horough moral and religious training than hat received by young people in predominntly Protestant communities.

Yet even the priests are appalled at the esults, particularly as it is reflected in Boson's political immorality. There are enouraging signs that leading Catholic churchnen as well as the hierarchy itself has become very much concerned over the situaion. Is it not being said all over America hat Boston, the leading Catholic community f the nation, has developed probably the owest political morality in the country? A ecent speech by Michael Kelleher, president f the Chamber of Commerce, striking out igorously at this very situation, was one of he most hopeful beacons Boston has seen in ome time.

We have said before and still believe that nunicipal corruption in Boston will never e erased until good Catholics are supported y the whole community in the grass roots eform movement which must sweep through ll parts of the city. There are many good Catholics in Boston who deeply deplore the ot that has strangled decency in our city government. They quite properly regard it s a reflection upon themselves, although, quite to the contrary, it is this honest, civicminded group of Catholics to whom the city nust look, in large measure, for redemption. The "Mike" Kellehers, the "Tom" Mahonys, nd others of like character can do miracles f they but have our support.

We do not believe that the rank and file f Boston voters support Curleyism because hey like it. We believe they support it beause there is no real alternative. There must e thousands of Boston Catholics, young nd old, who would jump at the chance to lean up if they got the right kind of leaderhip.

But how deplorable for our children, the ext generation of Bostonians, that they must row up in the shadow of the example we ow set them. We say hate Communism and ove democracy. But what do they know of lemocracy but that their local ward boss is

(Continued on page 137)

The Hands Of Brotherhood

PHILIP S. NASON

For several years the Sunday nearest to Lincoln's birthday has been called Race Relations Sunday. Now the National Conference of Christians and Jews is calling for the observance of Brotherhood Week during the week in which Washington's birthday falls. Race relations and brotherhood,— the two ideas belong together. When the race problem is solved, if it ever is, it will be in terms of the creation of Christian brotherhood.

Dr. Henry Crane of Central Church, Detroit, drew a striking analogy when he compared the races of the world to the fingers and thumb of a person's hand. All five are different, each being relatively independent and having a special function to perform. Because the thumb is so different from the fingers, the grasping function of the hand is made possible. Yet the thumb is not always in opposition to the fingers for when the occasion demands it, all five unite to form a fist. The races of the world are different. Each has its contribution to make to world culture, but only as each accepts and promotes the contribution of the others will the result be for the good of the whole. And none can rightfully hold itself superior to another.

STILL IN THE REALM OF THE IDEAL

The solution of the race problem lies in the creation of Christian brotherhood. That is a fine sounding phrase, easy to say, but much more difficult to accomplish. Christian brotherhood throughout the world is still in the realm of the ideal, but is an ideal the achievement of which has already been demonstrated as possible. We have an example of that before us in the Scriptural account of the conversion of St. Paul. Struck blind on the Damascus highway, he asked the Lord what he must do. He was told to go into the city and it would be made known to him what he must do. At the same time the Lord spoke to a man named, Ananias, commanding him to go and give help to one called, Saul of Tarsus. Ananias, quite ignorant of what had happened to Saul, still thought of him as the ardent Pharisee who hated the Christians, and would have them all put to death. Not knowing the change that had taken place in Saul's life, he gave a prejudiced answer, "Lord, I have heard of many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to blind all that call Thy name." "But the Lord said unto him, 'Go thy way . . . and Ananias went his way, and entering into the house; and putting his hands on him, said, 'Brother, Saul. . . .' "

From that day on, the hands of Ananias were the hands of brotherhood for Saul. They were the hands of fellowship, signifying that Saul had been received and understood by those who had considered him an enemy; that he had been accepted as one of them. They were symbolic of what Paul's own hands were to be,—the hands of brotherhood, carrying the light of the Gospel to the peoples of another race and other lands. The hands of Ananias become to us a call to extend to others the hands of brotherhood.

We call them the hands of brotherhood. It would be more accurate to say they became the hands of brotherhood. They were not such in the beginning. One was the hand of suspicion and prejudice. It reached out toward Saul with the index finger extended. It said in substance, "I know all about this fellow. Look out for him or he will get you." Unfortunately the hands of the world, even Christian hands, have been like that, the hands of prejudice. They have pointed, and said with little knowledge of him of whom they have spoken, "See him. He's a nigger." "He's a dirty Jap—dago—kike"—what a string of names we have. Just because one member or a portion of the members of a certain race or group does something unlovely to us, we immediately brand

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every member of that race as of that type. We know all about them. They're no good. So we point to them with hands of prejudice.

The first requisite in the creation of a world of good will will be to convert the hands of prejudice into hands of brotherhood. We of the white race have a two-fold prejudice to overcome today. We have been quick to note the faults of other races. So we have developed feelings against them. They, in turn have not been idle. They have built up prejudices against us. Unless we desire human events to move in the direction of the colored races uniting against the white race, it is up to us to take the lead in overcoming these prejudices.

The race question is rapidly moving to a crisis right in our own country. What happened in Detroit in June of 1943, what happened in Boston the following year are indications of this. It is easy for us to see the injustices that exist toward the peoples of some other lands, and remain quite unaware of the same situation existing right in our own midst.

When I entered Bates College as a freshman, I soon made the acquaintance of a senior by the name of Benjamin Mays. He was a Negro with a very winsome personality. Bennie was outstanding in student activities, a brilliant student, a good athlete, member of the varsity debating team, a natural leader. Bates College has the distinction of having been one of the first American colleges to open its doors to Negroes. Its aim is to accept colored students on a par with all others. Yet it was rumored about campus that Bennie Mays was denied certain honors that were due him because his skin was black. Perhaps there was no foundation for these rumors; if there was then it only serves to emphasize Bennie May's Christian spirit, for he never showed a spirit of resentment.

Dr. Benjamin Mays is now president of Morehouse College. Recently I read an article by him in which he told of making a visit to India. The students of India had flocked around him, not because he had anything special to say, but just because he was a Negro from America. They were eager to know more about the way white Americans treated Negroes, why they denied them the democracy which they claimed to be so wonderful.

While in India, Dr. Mays visited a school for "untouchables." He went especially because the headmaster of this school literally begged him to come, be a guest at dinner, and speak to the boys. When this school-master introduced their guest to the boys he mentioned that he was a Christian from Christian America, and then added that he was an "untouchable:" "an untouchable like us" were his words.

"Untouchables" in America?

Dr. Mays said that at first he was puzzled by the introduction. It made him a bit peeved, but instantly he recognized an element of truth in it. He would have to admit that as long as Negroes were treated as second and third class citizens, whether in the North where discrimination and segregation is growing, or in the South where such exists by law, as long as gross inequalities exist in educational opportunities, political and civic rights, and the chance to work, Negroes will have to be called the "untouchables of America." That comes from a man who has no bitterness in his heart; he has only a desire to see justice prevail.

Unfortunately not all Negroes have the intelligence, nor the patience and Christian spirit of Bennie Mays. They are tired of being considered inferior, and they mean to have their rights. So we have a situation where we have white people prejudiced against the Negroes, and the Negroes prejudiced against us. Let this prejudice continue to flourish and expand and it will produce rioting and bloodshed. This may appear to be something in which we play no part, but we need to remember that whenever we wave a hand of prejudice that indicates that someone is an undesirable merely because that person belongs to a

Cambridge Parson In Action

On Sunday, February 1st, the Rev. Fran Gerrish Potter, pastor of Grace Method Church, Cambridge, Mass., opened a spiritu campaign against the racketeer gamblers wh have plagued that city for many month Mr. Potter, who is chaplain of the Cambrid Police Department, had his facts and kne the names of the gamblers. Fearlessly o Methodist parson went to work arousing t citizens of his town to combat one of t most sinister evils of our day. The followi paragraphs are excerpts from Mr. Potte sermon:

One of the outstanding evils of this prese day is gambling. It is being "played up" one way and another until to many persc it seems to be an outstanding virtue. It h been estimated that gambling pours $1,00 000 a day into organized crime, right h in Massachusetts. There are from 12 to thousand persons in this Commonwealth w are engaged in the illegal sale and distrib tion of lottery and pool tickets. It is estima that from 75 to 100 thousand dollars wagered in this city daily. It is estima that there are at least 15 so called "princi bookies" and no one knows how many und studies. I can give you many of the nam of these bookies.

The gambling instinct is just as stro with the women as with the men; remem that the women constitute a large part the "clientele" of the bookies and also t many women are themselves engaged in taking of bets of one kind and another. this is evidence that legalized betting failed to curb illicit gambling. Many howe urge it, despite its ruinous influence, by g ifying it and by tying it up to some go cause—viz., old age assistance, reduction taxes etc., many right here in our city for that line of reasoning.

No one denies that during the last 7 o months gambling has increased on a ma scale right here in our city. Many of th bookies have been driven out of neighbor cities and have found a refuge here.

Who is responsible? I hear people "what is the police department doing—w do they arrest the little fellow and let 'big' fellows go—why do they not close these bookies and drive them out of the ci and similar questions. People are say "they can do it if they desire to do so." N let me call to your attention some of handicaps of the police department, un which they labor in this matter.

Gambling is highly organized by skil and brainy men who know the law and ev loop hole in the law;—also, how to keep of sight themselves. A uniformed office quickly noticed. A plain clothes man is s recognized. The gambler removes evid (which might convict him in court) by

ioning his slips to a "central office" and en destroying the evidence or the slips in s possession. The fines imposed by the urt are laughed at. Even what might seem be a heavy fine to some people, is only "penny" to these men. The "higher ups" ıy the fine

Who is responsible? *Those who gamble.* he bookies would go out of business to-orrow, if men and women should refrain om gambling. Do not forget that. Also, ose who refrain from imparting the knowl-dge they may possess regarding the location ıd activities of these bookies and their co-orts.

I appeal, with all the fervor of my soul, every high minded man and woman in e city—to all parents, who desire the very st for their children—to all business men, pecially those within whose place of busi-ss, the bookies carry on their business un-olested—to all fraternal bodies, which place eat stress on character and clean living—all young people, who desire to make the ost out of life, to come forward as just ggested and move as a united army against is common enemy of mankind.

I appeal to the city council, which has ıssed some mighty fine resolutions in the ıst, to go on record in a resolution, con-emning gambling and calling on the citi-ns of Cambridge to help stamp it out—call upon the school committee, entrusted ith the intellectual interests of our youth, ıd moral as well, to do everything possible discourage this habit among the student ody. I call upon preachers and church peo-e to rise up and determine that this tyrant all be brought to the end of his career in is fair city of ours. I know it can be done.

Troy Conference Successful

Adult work in the Troy Conference is ing conducted with unusual success, it has en stated by the Rev. C. Walter Kessler, nference executive secretary.

Average attendance of adults at meetings her than Sunday school was reported as 023. Total enrolment for the adult division as given as 6,994.

Prior to the special emphasis on church hool enrolment and attendance which be-n last fall, an all-out effort was made to velop an effective young adult department. nder the leadership of the Rev. Paul homas, director of young adult work since ly, 1946, two meetings were held in each the four districts of the Conference, with attendance of 300 in each. The young ople are anxious to participate fully in a ogressive program, said Mr. Thomas.

At its last annual meeting, Troy Conference ported a total church school enrolment of ,888, which is a gain of 553.

different race, we are helping to fan the flames of hatred by which we may some day be burned.

In place of hands of prejudice we must extend hands of brotherhood,—hands that will clasp in a fellowship that will lead to mutual enlightenment. Notice what happened when Ananias placed hands of brotherhood upon Paul's head. "Immediately there fell from his eyes as it had been scales: and he received sight forthwith." Not only Paul received sight in this deal; Ananias saw how mistaken he had been about Paul. If he kept in touch with Paul in the years that followed, he must have rejoiced in the fact that he had a part in the conversion experience of the great Apostle.

Magnified By Misunderstanding

The basic cause of racial misunderstanding is the failure of the various races of the earth to become brotherly enough to understand one another. So evils of one race become magnified by the other, and the other never has sufficient insight to know that his own attitude is helping to produce some of the unlovely characteristics that he so much despises. It is like the good bishop who was learning to drive a car, and found so much fault with other people for using profanity. Someone remarked to him that he was overconcerned about that evil, that people were not nearly as profane as the bishop believed. "Oh, but I know," said the bishop, "when I am out riding, nearly everyone that I bump into swears dreadfully." So one race bumps into another and the other curses, but bumping and cursing may be twin evils.

An example of this can be found in any of our large cities. White people do not like to live near Negroes. Negroes are often forced into poor and overcrowded sections. In one block of New York's Harlem live more than 3800 colored people. This overcrowded condition produces disease and crime, and then the white man turns around and condemns the Negro for this. This problem will not be solved in any simple way by saying that the Negro should be allowed to live where he wants to live. Any people have a right to set up standards for the community in which they live. Some Negroes do not live up to the standards that some communities demand. But neither do some white people, so before we force people into slums because their skins are black, let's be sure what we are doing. The whole problem is one that demands intelligent cooperation on the part of both races. It can only be solved by the brotherly handclasp that will produce mutual understanding.

On our own part we need to recognize certain facts. Before we blame the Negro for the problems he causes us, we need to remind ourselves that he was held in slavery for more than two centuries and that he has had his freedom only a little more than eighty years. We shall do well, too, in reminding ourselves of the contributions we have received from the colored race. I know I should not want to have colored skin and live in this country today, but I should like to be able to write poetry like that of Paul Lawrence Dunbar or Countee Cullen. I should like to be able to sing like Roland Hayes. I should like to feel my life is as useful to humanity as was George Washington Carver's.

We of the white race can profitably admit to the Negro that he has made great contributions to us, and that our race has treated him unfairly in response. Dr. Fosdick has reminded us that the first soldier of the A.E.F. in the First World War to receive the Croix de Guerre with star and palm in France was a Negro sergeant, Henry Johnson, and that the first American soldier to die in this war after Pearl Harbor was a Negro, Private Robert Brooks. Yet a number of stories have been told of Negro boys in the uniform of the country being maltreated during the past war. A minister of our city spent some time in USO work. While stationed in one city, a colored soldier came in one morning and

(Continued on page 137)

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The First Week In Lent

It is not easy to observe Lent. One who sets out to follow a pattern of discipline suggested by others is often made to feel that he is observing the season for the mere sake of satisfying the disciplinarian; one who sets up for himself certain lists of sacrifices often discovers that he is more concerned with what he should not do, than what he should do. It is therefore necessary, if the season is to mean anything at all spiritually, to decide just what one wants Lent to accomplish.

Take the matter of sacrifice. Productive Christian thought, it seems to this editor, would indicate that any sacrifice ought to be made for a specific purpose. Many people deny themselves certain foods or amusements during Lent. This seems pointless unless that denial benefits someone. Why not put the money saved by such denials into CARE or the Methodist Committee for Overseas Relief? To save the money for one's own use most assuredly does not constitute a sacrifice, but a hungry person in Europe or in China would certainly be grateful for your gift of Christian charity. Your sacrifice, done in the name of Jesus, would thus bless the giver and a recipient. The Silent Guest Plan has been followed by some people who have given the cost of a meal to a relief project and have enhanced the experience by having that imaginary guest at their family table. There are countless ways of turning Lenten sacrifices into positive expe ences. Surely one gets little spiritual value from sac ficing for the sake of sacrificing.

Lent ought to be a time when the person of Chr is contemplated. To apply the penetrating test qu tion, "What would Jesus do?" would put all condu and motivation into a quite different light than th to which our personal and social behaviour is norma accustomed. Meditation becomes meditation for purpose under such a plan, and decisions are reach not on the basis of expediency, but on a solid a lasting basis. In order to know what Jesus would it is of course obvious that one should know wh Jesus did. The Gospels, especially the first th Gospels, can be made excitingly vital on such a que

But you have other ways to suggest for making L a worthwhile season of spiritual growth. The av some fact of our worried world is enough to make of us agree that Lent in 1948 is of paramount i portance and that every churchman ought to ma the season a meaningful experience. Every possi means should be used to tie in its spiritual teachi with the facts of living. Every opportunity to mak decision for good ought to be followed through w intelligent care.

Today is the first day of Lent. Would you like make it meaningful?

Trust To Common Sense

David E. Lilienthal delivered a speech last week fore the Radio Executives' Club in New York, entit "Atomic Energy—Where Do We Stand Today?" was an appeal to those public relations men to real that the people as a whole must come to understa the essentials of this new world into which ato science has brought us so suddenly.

Mr. Lilienthal believes that fear of atomic destr tion can readily become as destructive as an at bomb; he believes that the positive good that can derived from atomic power will not take place u the people know what atomic power is, and that o that vacuum is filled with knowledge, the basic co mon sense of the people will guide them through security and peace.

"At least I believe it to be a fact," said Mr. Lili thal, "that the principal and perhaps the only s hope for preventing the use of atomic energy for truction on a scale that has not yet been disclose for peoples everywhere to understand thereby the

tunities that lie before us, to put this knowledge to s beneficent and humane."

The future of the atom, therefore, is not left to the entists, but is in the hands of the people. If people motivated by selfishness, lust for power, or some er evil disease, then let us fear. Men of religion ist decide which way the world will go. Religion ls exclusively in motives, for it seeks to discover man the way of God which Christians believe is be discovered in the mind of Christ.

f the future of the atom is to be in the hands of n of goodwill, then we shall not fear. The produc- e possibilities of atomic power sound too wonderful allow the too ghastly aspects of atomic destruction win the race which must be run. Time is running ort if we follow the leads of evil men, but time is rnal if we follow the will of God.

A Slip In Logic

Dr. Daniel A. Poling, Baptist leader, editor of *The ristian Herald,* and president of World Christian deavor, has disappointed many people in his loyal votion to compulsory military training. He is a eat leader in many progressive movements, but in s matter the overwhelming majority of American urch people definitely disagree with him.

Last week Dr. Poling made an excited speech at st Lansing, Michigan, in which he declared that lure to pass the President's proposal for universal litary training would be a "mortal sin." He then sted those of us who believe that UMT is the same compulsory military training — but he failed to fine the difference! He said that lives were lost the last two wars because our soldiers were "un- nditioned, undisciplined, and unprepared. " He refore pleads that UMT is needed so that this will t happen again. Just what difference there is be- een UMT and compulsory military training, par- ulary in view of Dr. Poling's pronouncement, it is possible to see. Assuredly it was a slip in logic.

The fact is that the kind of wars Dr. Poling is talk- g about are out of date. Atomic science has made . Poling's gun-toting infantry about as effective as igh school drum corps. But what is more important n all of that is the obvious fact that Dr. Poling uld force every young man in America to spend ear preparing for war at a cost to those young men ich is impossible to measure in terms of morals, k of democracy, and bad mental conditioning.

No, Dr. Poling, we believe that you are wrong. We l continue to oppose compulsory military training, or "universal military training" as you and your com mittee have baptised it, because we believe that it is fascist, completely unAmerican, and a direct denial of everything in which a peace-building democracy believes.

The Basis Of Brotherhood

President Truman's Commission on Civil Rights has created a stir throughout the nation. The racists are speechless as they contemplate the thought that all persons, regardless of color or national origin, are to be given equal opportunity to take their places in our democratic society.

One prominent educator recently said that it was impossible to legislate brotherhood, and he is of course partially right. But at the very same time, it must be remembered that it is possible to *outlaw* brotherhood. Current Jim-crow practices regarding voting, education, housing and employment are in direct violation of all that democracy means. Legislation is quite necessary if these evils are to be outlawed and men are to be given a chance to become free and productive people. It is true that you cannot assume that brotherhood will result by the mere passing of a law; but it is equally true that violation of civil rights makes brotherhood completely impossible.

Laws are quite necessary for the establishment of brotherhood, for they provide the basis on which a man may live. Violations of those laws should be punished as specifically as violation of personal property or personal safety. It is as wrong to refuse employment to a man because of race or creed as it is to steal, for by that denial you have removed a man's right to life.

Moreover, civil rights legislation is necessary in order to keep society in a productive balance. A ghetto of Jews or a ghetto of Negroes in any community creates social and economic tensions. Jews represent about five per cent of our American population, and Negroes make up about ten per cent of our population, yet we have made that total of fifteen per cent a major national problem by our policy of discrimination. We have forced them to live apart from the rest of us, and by so doing we have not only accentuated the tension, but we have also made it easy for our children to discover those segments of society against which tradition points a finger of scorn. There comes a time, and the time is now, when civil rights must be implemented by law. Laws do not make brotherhood, but laws do make it possible for men to become brothers.

Let The Board Elect Its Editors

CLARENCE M. DANNELLY

Legislation to rectify an existing situation in the Board of Education of The Methodist Church should properly be before the General Conference of 1948. The Board of Education through its Editorial Division is responsible for the production of curriculum materials to be used in the local church school, and yet the selection of editors who produce this material is vested in the Board of Publication.

It is no wonder, in the light of this situation, that churchmen express surprise on learning that the members of the Editorial Division of the Board of Education know nothing of the choice of important editorial assistants as these are announced from time to time in the daily and church press. When asked about editorial elections some months ago, these members were embarrassed to state that they not only had no voice in them but had not been informed that such had taken place.

The writer speaks from personal experience in this matter as he has been a member of the Editorial Division of the Board of Education for the past two quadrenniums, a member of the advisory committee of the division and therefore of the executive committee of the board for the present quadrennium.

As an administrator of lengthy experience, including the presidency of a church college and at present serving as superintendent in a rather sizeable public school system, the writer feels that he can speak with some authority in stating that it is a very poor administrative procedure for a board charged with specific responsibility for the production of curriculum materials to have no voice in the selection of those who produce these materials.

The reason for this very strange situation is that church legislation places the responsibility for choosing editors in the Board of Publication. In the selection of the editor of church-school publications, the Board of Education has a very feeble voice through representation on a small committee which nominates this editor, but the legislation gives final authority for this selection to be voted by the Board of Publication: 'The election of the editor of the church-school publications shall be subject to confirmation by the Board of Publication." The Board of Publication also has authority to elect "the assistants to the editor of the church-school publications. It is charged with authority to pay the salaries of all editors.

During the present quadrennium members of the Editorial Division have discussed this problem with representatives of the Board of Publication. In one conference the writer made a simple request for a compromise procedure which would permit the Board of Education to join the Board of Publication in selecting assistant editors, or at least to have pre-election or pre-announcement knowledge of those under consideration. This would have followed somewhat the procedure used in the selection of the editor of church-school publications. The representatives of the Board of Publication insisted that theirs alone was the legal right to elect these persons, and that this legal right was a proper one since the Board of Publication and the Publishing Agents are publishers by the law of the church and not printers only.

It is undeniable, however, that the Board of Publication and its interests are primarily financial rather than educational. Granting that whomsoever these persons may be at any given time are people of unquestionable Christian character, they are chosen for particular service as business men rather than as educators. Members of the Board of Education, on the other hand, are chosen for supposed competence in the field of education and often with successful administration of rather large financial affairs. The question is one solely of principle

(Continued on page 138)

B. U. S. T.

"Lost—'I Married a Minister'—Please turn." Students who saw this notice on t bulletin board at Boston University's Scho of Theology shook their heads understan ingly and suspected one of the eight marri women students of having misplaced t book, since most of the eight did "marry minister" and are now studying at the sch in the hope of being more helpful to th husbands in church and community work

The 16 co-ed students at the school of th ology are not, however, all married, sin an equal number are single. Of the eig single women, three are regular stude studying for a bachelor's degree in sacr theology; three are graduate students stu ing for advanced degrees in religion; and t are special students. Representing five c ferent states, the eight unmarried women Ellen H. Rose, Superior, Mont.; Hazel Keith, Philadelphia, Penn.; Eleanor E. Yi er, Albion, Mich.; Erna Blaydow, Bost Gertrude Musson, Athol; Phyllis Bowie, dian Orchard; Muriel Carlson, West R bury; and Joyce Steinkraus, Schenectady, Y. Miss Steinkraus is particularly anxious receive her degree in theology in order follow the example of her father, the R J. H. Steinkraus, a minister in Shenecta

Six "theology wives" are able to atte classes with their husbands. Mrs. Pauline Hadley, Phoenix, Ariz., is studying for master's degree in religion, while her h band, James R. Hadley, will graduate t June. Also studying for a master's degree Mrs. Janet W. Pieh, Minneapolis, Mi whose husband, Charles P. Pieh will a graduate this year. A junior taking the re lar course, Mrs. Carlene Owen, Concord one year behind her husband, Robert Owen, who is a middler. The other wom whose husbands are Boston University Sch of Theology students, are special stude Mrs. Mildred R. Steele, of Madrid, Io wife of graduate student, Otto Steele; M Ruth B. Lawson, Tuscon, Ariz.; wife middler Sidney J. Lawson; and Mrs. R W. Nyberg, Syracuse, N. Y., wife of midc Walter L. Nyberg.

Two other married women who are rolled at the school of theology as spe students are: Mrs. Mary A. Belding, Wa town, wife of Mr. Anson W. Belding, ed of the *Journal of Education,* and Mt. Holy College graduate where she received her B. degree in 1905; and Mrs. Florence Archibald, Cambridge, wife of Peter Ar bald. She has already two degrees, bache of theology and bachelor of divinity.

Women are allowed to enroll as candid for any of the degrees offered at the Bos University School of Theology, and are titled to all the privileges granted to m students. The only question seems to conc their post-graduate status, i.e., is a wom minister a minister or a ministress?

he Homemaker's Corner

rs. Harry A. Burnham

litics Continued

In his article, "Christ is Relevant to Life day" in ZIONS HERALD for January 14th, slie D. Weatherhead said, "I must state own conviction that, for lack of taking m seriously, we may be at this moment tching the whole setup of western civiliza- n break up and perish." And he voices conclusion that was made in this column t week: "Men will not heed the parson o says these things."

Is there anything that American home- kers can do about this condition? It is tain that organizations, as such, are not tting very far with it. This is how I know:

Some years ago the president of the Gen- l Federation of Women's Clubs, the largest ganization of women in the world, had a idea. She gave the Department of Home onomics a new name and called it the partment of the American Home. An out- nding club woman was appointed as de- rtment chairman. Working with her were vision chairmen; budgets, clothing, food, surance, health, and a new division called Division of Homemaking, which was to al with the inspirational side of the home it was related to religion and the aesthetic.

For some reason which I never understood, was asked to organize and conduct the rk of this division.

I had seen the federation with a halo ound its head and accepted the appoint- nt humbly and seriously.

Soon there was an executive board meeting Washington, D. C. And, although I did t rate as a board member I was asked to end the meeting "In order to get the spirit the Federation."

One of the first meetings of tthe Depart- nt of the American Home was a luncheon eting with eight department members esent. As we were seated the president of Federation looked across the table and ked the department chairman to say Grace. e chairman refused, asking the president do so. She evidently did not feel equal to occasion and a "graceless" luncheon pro- eded with at least one guest much abashed.

In this time of crisis I wonder if women o believe that more things are wrought prayer than this world dreams of might t have prayer circles just for the purpose sending spiritual thought-waves across nerica the Beautiful.

How many members of our corner would willing to devote a few minutes each day such a program, and when the political nventions meet to send God-thoughts in ir direction, perhaps even to send letters to leaders reminding them that the Lord d must be exalted in the earth?

Beware Of That First Glass

BISHOP WILBUR E. HAMMAKER

The significance of this warning can scarcely be overemphasized. Who is in jeopardy of suffering and shame? The boy or girl, the man or woman, who lifts and sips "the first glass." Of course, not all who take cocktails are destined to slide down slippery paths into pitfalls of humiliation or worse. The majority do not. But a sizeable minority does.

Have you guaranteed immunity? Has your son? Has your daughter? Can you be sure that your fine young wife will be able to handle her liquor? Can she take it and keep her poise? Or will drink make a fool of her? Will she shame you, after several drinks, by what she says and by what she does? Is there no danger that her inhibitions shall be lifted and her conduct become less decorous than would be the case if she were sober?

These inquiries are not merely theoretical. They are not the fancies of a man who knows nothing about the world, in which we live. They are the outcome of very many personal observations and experiences. As a pastor, I was close to life —the every day life of all kinds of people. As a bishop I have kept my eyes and ears open. Hundreds—yes thousands—sought me in those years of service in charge of a church, as a friend and counsellor. I learned their secrets; I looked, with them, at their problems. Not all is rosy in the lives of those, who "pep" themselves up, socially, with "the glass that cheers" and frequently does something else.

Be not deceived. There are "angles" to the lives of gay and convivial folk, who help themselves up to "a good time," by the use of beverage alcohol. Some of those "angles" are pathetic and tragic.

Who knows whether he or she is allergic to alcohol? Who knows whether one of his or her loved ones may be allergic? Nobody knows. Nobody can find out until it is too late. No doctor can tell. No scientist has discovered "the secret lair" of allergy to alcohol. It is a mystery. It is all shrouded in darkness. Make no mistake about that. Do not let anybody fool you into believing that you and all yours can be "safe and secure" in the use of alcoholic beverages. You may be. And yet, there is the chance. There is the unknown possibility. There is the unpredictable factor in every "personal liquor equation." Why run the risk? *Beware of that First Glass!*

I am taking for granted, that you understand that current, popular expression, "allergy to alcohol." Perhaps for the sake of clarity, it would be well to reduce it to its A B Cs. It means that alcohol sets up in the body of a person who is allergic, certain reactions that are almost uncontrollable. In other words, a man or woman, a boy or girl, who is allergic to alcohol just cannot take a glass or two and then stop. Neither can he or she drink only occasionally—say two or three times a week. In the system of such a one, alcohol sets up a craving that is insistently demanding.

The nerves and tissues and organs constantly call, and after a while literally cry, "More, more, more." The end of the road is alcoholism. Even distillers, who are flooding the magazines with"ads " of bewitching allurement enticing folks to drink, say that there are people who ought never to touch beverage alcohol. At the time of the sensation created by "The Lost Week End," they plunged into costly "ads" of warning, in which they pointed out that some people are "allergic to alcohol" and ought to leave it absolutely alone.

"But," some say, "These are so few that they need not be considered." Are you sure? The end product, as you doubtless know, is alcoholism. Do you know how many alcoholics there are in this land of ours? Conservative and

(Continued on page 142)

PERSONS

The Rev. and Mrs. Morrill O. Martin of North Easton, Mass., announce the birth of their first child, David Lawrence, born in Brockton, Mass., on Jan. 14th. Mr. Martin is pastor of the Central Methodist Church in North Easton.

President Samuel J. Harrison of Adrian College, Adrian, Mich., has announced that W. A. Rush, who has been dean of the college, is advanced to the position of executive vice-president of the college. A successor to Dean Rush as academic dean will be engaged in June or September.

A bequest by the late George Thompson Douglas, of Sabina, Ohio, has made possible the addition of a substantial sum to the General Endowment Fund of Adrian College. Mr. Douglas' will, executed by Mr. T. O. Dakin of Sabina, Ohio, left a gift of $25,000.00 However, $1680.00 was subtracted by the State of Ohio as inheritance tax. The remaining $23,320.00 will be invested, and the income from the investment placed in the endowment fund, as provided in the will.

The Annual Meeting of the Corporation of the New England Deaconess Hospital will be held at the First National Bank, 67 Milk Street, Boston, Mass., in Room 1784 on Tuesday, Feb. 17, 1948, at 3:00 p. m., for the purpose of electing officers, trustees, and members of the corporation, and for the transaction of any other business which may rightfully come before the annual meeting.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the last half of February, at 8:10 a. m.

Feb. 16—The Rev. Ernest A. Gooding, Prospect Street Cong'l Church, Cambridge.
Feb. 17—The Rev. Edward F. Mapstone, supt., Alliance Church for New England.
Feb. 18—Miss Edith McDowell, director of parish work, the Church of All Nations.
Feb. 19—The Rev. Everett A. Crimmings, Glendale Baptist Church, Everett.
Feb. 20—The Rev. Leslie H. Johnson, Methodist Church, Newton.
Feb. 23—The Rev. Keith Rholl, educational dept., of Morgan Memorial.
Feb. 24—The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.
Feb. 25—The Rev. D. G. Smith, of Boston.
Feb. 26—The Rev. Harry P. Folger, Jr., Glendale Methodist Church, Everett.
Feb. 27—The Rev. W. L. Hamer, Stoughton St. Baptist Church, Dorchester.

Dr. Harold Lancaster, pastor of First Methodist Church, Cleveland, Ohio, died last Saturday. His funeral service was held on Tuesday at First Church, Cleveland.

Miss Julia Morgan, M. D., who served as a medical missionary of The Methodist Church in Cheeloo University, Shantung, China, from 1922 until her retirement in 1941, died in the University of Pennsylvania Hospital, Philadelphia, on January 26. Born in Carlisle, Pa., fifty-six years ago, Dr. Morgan was the daughter of the late James Henry Morgan, former president of Dickinson College. She was educated at Dickinson and the University of Pennsylvania, receiving her M. D. degree from the latter in 1920. Following her retirement from missionary service, she was a faculty member of the Medical School of the University of Pennsylvania. A brother and a sister survive.

At Social Union

The Rev. John P. Fitzsimmons, minister of the Plymouth Congregational Church in Belmont, Mass., will be the speaker at the February meeting of the Boston Methodist Social Union, on Feb. 16th. Mr. Fitzsimmons was a U.S. Army chaplain during the recent war, serving in the South Pacific area. After he had been A.W.O.L. for three months, he was placed in charge of all Protestant chaplains in that Pacific area.

James S. Ward of Birmingham, Ala., has been named director of publicity at DePauw University, President Clyde E. Wildman has announced. Ward, a DePauw graduate in the class of 1947, will succeed Professor Fredrick L. Bergmann of the English department, who resigned from the position recently to devote his entire time to teaching.

The fiftieth birthday celebration of the Glendale Methodist Church in Everett, Mass., is being held through the week of Feb. 8th to the 15th. The Rev. Harry P. Folger, Jr., pastor of the church, is honorary chairman of the celebration and Mrs. Karl R. Anderson is general chairman.

Lenten Broadcasts

Dr. J. Richard Sneed, pastor of the C Street Methodist Church of Rockford, will be heard over Station WNAC Bos every Wednesday morning, at 10:15 Eas Standard Time and 9:15 a. m. Central St ard Time during February and March guest Lenten speaker on Mutual's "Faith Our Times" series. Originating in W Chicago, the broadcasts will be relayed b Mutual stations from Maine to Wyomi

Dr. Sneed's audience already has nati proportions; his church (membership, 3, is crowded when he preaches, but this i smallest group of listeners. Thousands heard him over stations KMA and KF tens of thousands have read the article has written for outstanding American m zines, and his book, "Beyond The Fact

Dr. Sneed's interest in people and in practical application of religious truth t needs of every-day life is indicated in topics of the talks he will give during Lenten series. His subjects include Ma Your Marriage Successful (Feb. 18); Fin Happiness With God's Approval (Feb. Getting Along Well With People (March Reviving Your Sense of Personal Import (March 10); Putting the "Live" Into Leftovers (March 17); Beholding Jesus titude in Human Relations (March 24) Discovering Fortunes in Failure (March

Mr. Allan R. Crite, eminent Negro and lay-reader of St. Bartholomew's Epis Church of Cambridge, was the guest sp at the Race Relations Sunday Service a Community Church of Osterville, Mas addition to speaking at the morning se Mr. Crite spoke of his work at a paris ception which was tended him and mother, Mrs. Annamae Crite. In additi religious paintings and altar carvings, Crite has recently illustrated a volum spirituals which was published by the vard University Press entitled, "Were There When They Crucified My Lord.

At a supper and church conference in Parker Street Church, Lawrence, on Sunday, Feb. 1st, the trustees re that they stood in readiness to mak $1800 reduction in the longstanding gage on the church. On Monday mo Feb. 2nd, Mr. George Dawson, the c treasurer, and the Rev. Guy Allen, the visited the mortgage-holding bank and the payment of $1800. This money had collected since last June, largely throug sale of $5000 shares in the total indebt on the church. The buying of these sha still going forward spiritedly among bers of the church and parish, and f mortgage-reduction payments are antic in the near future.

A meeting of the corporation of the New England Conference Board of Missions and Church Extension of The Methodist Church, Inc., will be held on Wednesday, Feb. 18th at 10:30 a.m., in the Wesleyan Building, Boston, to consider budget for the next conference year, to consider disposition of funds from the sale of Westford Camp, to make provision for a report to the annual conference, to plan for participation in the annual conference program and to transact any other business as may properly come before the meeting.

The Worcester District Meeting of the New England Conference will be held at Wesley Church in Worcester, Mass., on Monday, March 15th. District Superintendent Francis D. Taylor will preside and the speaker will be Bishop Newell Snow Booth, resident in the Elisabethville Area of the Africa Central Conference. Candidates for admission on trial into the New England Conference, who are associated with Worcester District, should notify the Rev. Ralph L. Norsworthy as soon as possible in order that the requisite action may be taken on March 15th. Local preachers are also asked to submit their reports to Mr. Norsworthy at an early date so that a composite record may be made of the same. Mr. Norsworthy is Worcester District chairman on Qualifications for Local Preachers and may be addressed at 130 Merriman Ave., Leominster, Mass.

Norwegian Bishop

RNS Photo

New York (RNS) Discussing a new poster which announces the first assembly of the World Council of Churches to be held at Amsterdam, Holland, next August are Bishop Andrei (left) of the Bulgarian Orthodox Church; Bishop Arne Fjellbu (Center) of Trondheim, Norway; and Methodist Bishop G. Bromley Oxnam. The three churchmen met at a reception in honor of the Iowa-born Bishop Fjellbu here.

The library room of the New England Methodist Historical Society, adjacent to the Book Rooms in the Wesleyan Building, Boston is often used by committees of the New England Conference. The society is pleased to render this service to the conference but in fairness to the librarian arrangements should be made in advance with the Rev. Charles H. Stackpole. Conflict in meetings of committees can thus be avoided and the librarian himself will know how to plan his time if reservations are previously made. He can be reached by telephone at MEL-rose 5-4077M, or communications may be addressed to him at Room 48, 581 Boylston Street, Boston 16, Mass.

Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

The call for a united Protestant Church has been voiced on several fronts again this week. The Rev. Truman B. Douglas, executive vice-president of the Board of Missions of the Congregational Christian Churches says that federation of the churches is not enough.

His plea for complete union of the churches comes on the heels of a nation-wide campaign, lead by Dr. E. Stanley Jones, which called for a federal union of the churches. Dr. Douglas says that this does not go far enough. "Cooperation is not enough" he said, "(and) schemes of federal union do not deal drastically enough with the denominational system."

"As administrator of missionary work," he continued, "I must confess that when I consider the time and energy my colleagues and I spend in the negative task of planning and agreeing to keep out of one another's way, I am sometimes overwhelmed by a sense of waste and futility."

Dr. Douglas then goes on to plead for a complete union of the churches, for, he says, "Such a united church would begin to make sense to a laity which is half-bewildered and half-disgusted by our separations."

He then says that the average layman does not care whether his children are entered into a Methodist, Presbyterian, Baptist or other Protestant churches — all the layman wants, says Dr. Douglas, is for his child to know the one Christ.

These laymen, he continues, "wish that the leaders of (the church) would stop trying to defend (denominationalism) and would begin to address themselves unreservedly to the common task."

The National Lutheran Council, meeting in Richmond, Virginia, heard its new president, Dr. William Sodt, declare that Lutheran Unity is an absolute necessity. "For years," he said, "the churches in the National Lutheran Council have been learning to walk together, but with world issues at stake we must close our ranks and present a united front in order to demonstrate that there is only one hope for the world—the boundless love of Christ."

It is to be observed that all of this talk about church unity comes from influential quarters. It is serious talk and one may expect something to come of it.

The churches are always concerned with legislation at this time of the year, but few proposals for new laws have aroused as much discussion as the Universal Military Training Bill, now before Congress.

The New York State Council of Churches has taken action in opposition to the bill, listing eight objections which we have mentioned in a previous broadcast. The Ohio Pastor's Convention took a stand against the bill, and nearly 400 Methodist laymen representing three Indiana Methodist conferences voted against its adoption. In that particular session, Senator Homer Capehart of Indiana said, "I definitely oppose compulsory military training because it would sacrifice the principles upon which this country was established."

Religion is the most important after-classes activity on the campus of the University of Wisconsin. A survey made by the YMCA indicates that more time is spent in religious activities on the campus than in any other extra-curricular interests.

This, in spite of the fact that the campus does not have chapel services. All of the religious activities are conducted off the campus by eleven religious centers which employ seventeen full-time workers. One of these centers has a registered flock of 2,500 students. A spokesman for the religious work there said, "Just because a state university is neutral toward religion does not mean that religion leaves the campus." He also said that the religious leaders who worked off the campus had received the full cooperation of university officials in carrying on their work.

Another example of religious work in a government institution is reported from Louisville, Kentucky where a Veterans Hospital has been served by a Religious Advisory Board composed of Jews, Catholics and Protestants.

The objective is to correlate and unify the work of all Louisville churches in order to provide a religious ministry to the veterans who are in the hospital. The Louisville program is being studied as a model for other hospitals under the Veterans Administration.

The relief operations of the churches and synagogues calls for more money and materials during 1948. The United Jewish Appeal, through its Joint Distribution Committee, expects to double its work of mercy this year as compared to last year. The united Protestant relief agency, Church World Service, also has a goal of more than one hundred per cent increased giving. Spokesmen for the relief work of the churches are pleading for a more serious consideration of the needs of the world. Mr. Wilbur LaRoe, Jr., Moderator of the Presbyterian Church in the USA, told an audience in Salem, Oregon that the program of the church is a life necessity and should not be thought of as "charity or kindness extended across the ocean."

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 22.

THE FELLOWSHIP OF CHRISTIAN BELIEVERS ACTS 2:37-47 EPHESIANS 4:4-6

The First Christian Community

The first disciples of Jesus Christ were "come-outers." They were "pricked in their heart" and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter promptly replied to their question in very eloquent words, "Repent ye, and be baptized every one of you in the name of Jesus Christ."

The new community of Christians was founded upon a positive belief in Jesus Christ. It was not anti-Jewish and it was not set up as a protest to anything but sin. The membership in this early Christian community was limited to people who had repented and had received remission of their sins. They were also told to break with their crooked generation and become members of the Christian community. Three thousand souls answered this first Christian call to discipleship of Jesus Christ and became members of the Christian community.

This little company of followers of Christ became the Christian Church. They made no effort to form a religious society; they met in their homes, they used the Psalms for praise, and they repeated the Lord's Prayer. The pattern of the Christian community is described in this most significant statement: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

We have travelled far in organization and in the creation of a vast and complicated system since that simple pattern of a Christian community was created. But the broad, general, and unchanging forms of a true Christian community are found in the first little Christian society. It was not a rabble of unrepentant sinners who had been urged to "join up" to meet some quota or to swell the records of an inactive church roll.

A Subversive Group

Many Bible readers choke on the words: "And all that belived were together, and had all things common; and they sold their possessions and goods and parted them to all as any man had need." The early Christian community was not only a religious but an economic group of "come-outers."

We cannot take liberties with this handful of words and build them up into a new economic order. These early disciples looked for the return of Jesus Christ to earth in their own lifetime.

They were men and women who had become powered by a new and mighty spirit. They had become followers of Jesus Christ and had set out on a new way of life. And the most natural thing for them to do was to pool their resources and share their possessions with their fellow travellers. There is no record that this early Christian group even preached this new economic doctrine. They merely practiced it, and thereby made it a very dangerous pattern of human society—that is to say, very dangerous to every one who put possessions above membership in a Christian community.

Think what a modern witch hunter could do to that little group of early disciples! The Jerusalem Defense Society would have had Peter arrested for preaching Red doctrine. The Committee on un-Roman Activities would have taken the whole group to Rome and fattened up the lions with them. But if any of the little group had happened to be Roman tax collectors or mail carriers or janitors in the Bethlehem Post Office, they would have been dropped without ever seeing the evidence against them.

Someday we will discover that Christianity has a sociology as well as a theology. And if and when we do, we will probably have fewer and better members of the Christian community. And there will be a group in the county jail!

Quonset Hut Churches

John B. Cobb

Twenty Quonset hut chapels for almo five hundred Protestant church building destroyed!

That may not seem more than a drop the bucket, but what encouragement th have brought! Of course, a few church have been repaired, and a few more su ceeded in putting up some sort of buildin for themselves before inflation and the acu shortage of building materials made it ir possible, but the great majority are carryir on in the homes of members or in roor rented for a few hours each Sunday. Th has placed a tremendous handicap on th church at the very time of its greatest o portunity.

The Reconstruction Committee of t United Church asked through the Foreig Missions Conference and Church World Se vice for twenty Quonset huts to be sent o as an experiment. It has been thrilling to s them going up in various parts of Japan a to take part in their dedication this fall! is surprising what attractive little church they make. They do look a bit "squatty" the outside, though the addition of a ti vestibule and a little tower surmounted a cross makes them look quite "churchy but the inside is really lovely. Let me t you of two or three of them.

IN KOBE

For years the Japan Evangelistic Band co ducted services six days a week in a ha located on the leading theatre street of t city of Kobe, a street thronged every aft noon and night. Practically the whole of th Quonset hut is made into one room. Whi can accommodate almost 200 people. In ord to make it easy for people to enter, it provided with wide doors opening direct on the street and the floor is made of co crete. The workers hold street meetin Salvation Army style, and then bring all w will come directly into the Evangelistic Ha The churches of the city are seeking to ma this their joint project for the unchurch throngs.

IN BOMBED HIROSHIMA

The atomic bomb destroyed all elev church buildings in Hiroshima. Only t concrete walls of the Nagarekawa Chur were left standing. Its energetic pastor, t Rev. K. Tanimoto, hero of John Herse "Hiroshima," has succeeded at tremendo cost in getting roof and floor restored. T Christians of Hiroshima decided that t Quonset which was offered them should erected for the Matoba Church. Its past had succeeded in erecting a flimsy barra building. When I visited Hiroshima, this w the only church building in the city. In Mr. Tsukishita and his wife were conducti a prosperous kindergarten and holdi

rch services. A little later he began a it school. They are proud now to have r new Quonset hut building for their k.

In Osaka

very one of the former Methodist church-n Osaka was destroyed by the bombing, ept three small churches on the fringe he city. Four of the bombed-out congre-ons soon began holding joint services in mall room in the Y.W.C.A. building. ey were granted one of the first huts. ey secured a lot in an unchurched area r Osaka Station, and the church is under struction.

hese chapels are meeting the need so well the Reconstruction Committee is ap-ling to the American churches for 200 e prefabricated buildings, the Japanese rches to bear the cost of construction. cooperating boards are trying to get funds to provide eighty of these in 1948.

efeat Of Prohibition

Vichita, Kan. (RNS) Defeat of the 67-r-old Kansas prohibition law at the polls t November was predicted here by the st Rev. Mark Carroll of Wichita.

I am convinced that state prohibition has ed miserably in Kansas," the bishop said. declared that prohibition "makes crim-ls of people who would never think of lating another law."

Asserting that most Catholic clergymen oughout Kansas held a similar view, the late said prohibition "denies one of the ef characteristics of Christian morality, nely that of temperance."

A man can't be temperate about some-ng if he can't use it," he stated.

Bishop Carroll endorsed the control of uor through licensed stores, package sales l rationing. He said he was opposed to form of control which permitted the sale liquor by the drink, because this fostered en saloons."

The bishop, who came here from St. Louis in 1947, said he did not drink himself. His declaration on the prohibition question ne at a time when both wets and drys re preparing for close battle at the polls the fall.

The bishop went on record as being in ipathy with the newly-formed Kansas gal Control Council, which is pledged to duct a "factual campaign for the repeal the state's ancient prohibition law." More n 450 community leaders are said to have ed the Council.

Meanwhile, Dr. R. E. Farley, superinten-t of the Kansas United Dry Forces, has ounced that the first 170,000 copies of a phlet entitled "The Kansas Issue," have n printed and that they will be distributed very county of the state before November.

Some Other River

FREDERICK BROWN HARRIS

II Kings 5:12 Are not Abana and Pharper, rivers of Damascus, better than all the waters of Israel?

The first sermon which, as a boy preacher with great trepidation I endeavored to deliver, found its text, not in the New Testament but in the Old. The topic was "Sin and Its Cure." It was about Naaman. And the text was "But he was a leper."

From a technical and experimental point of view, as a callow youth, it would have been considered that my knowledge of sin was somewhere near zero. However, I had been reared in the warm, evangelistic climate of a Methodist parsonage and for almost every Sunday of my boyhood and youth I had listened to my father's positive presentation of the Gospel message. He was my first theological teacher. I have never known one more wholesome in all his attitudes to life, less fanatical, and who more loved the fun and frolic of life; yet to him, sin was sin, and it was tragic and black; it was anything that separated a person from God; it was anything that maimed a body or soul and kept any child of God from attaining the fullness of God's plans for his life. Sin was a desperate malady; the only cure was in the Cross and in the Christ. He alone was the Great Physician. And that father of mine with that prescription left a trail of cured souls and of redeemed lives across the fruitful years. The remedy which without deviation he offered worked and resulted in twice-born men and women.

Imperfection On The Way To Perfection

Later on, I was to meet theories and to read books which took a different view to what is usually labelled sin. Many modern studies of personality would insist that if sin is a disease it is more like measles than smallpox; that it is really nothing more serious than humanity's growing pains, good in the making, imperfection on the way to perfection. We have been told that sin is really the stuff out of which are carved the steps to heaven, and that we must discard the old, morbid theology.

Now I have changed a great deal in many of my conceptions since beginning my ministry with my father's burning message, when I preached that first sermon on leprosy as a type of sin. Of course, had I not changed in the momentous years during which I have been "allowed of God to be put in trust with the Gospel," it would be evident that there was something radically the matter with me. The revelation of God to man is never fixed and final, but eternal and progressive. It is given as one's capabilities for receiving it increase.

Of course, Christianity is the apprehension of the Changeless Christ. But it is not the unchanging apprehension of that Christ. The apprehension changes not because He changes—for He is the same yesterday and today and forever; it changes because if we walk with Him our capacity for seeing Him in His larger meaning and in His greater glory grows with the unfolding of the years.

Yes, thank God, I have changed. Otherwise, it would be a betraying sign that I am mentally and spiritually dead. Nevertheless, in this year 1948, to a world that lieth in darkness and in ruins, with uncounted millions, ourselves included, groping in the mists of disillusionment, cynicism and suspicion, I am bound to say that from the higher vantage point, to which I hope the training and the thinking and the living of the long years have brought me since that first sermon, I could this very day in good conscience repreach that first sermon

with the solemn assurance and conviction ringing in my heart that it is the Gospel truth.

Practically all the details of that first trembling message have been blotted from my mind, except the simple yet dramatic story of Naaman which I told. As at the close of it I offered Christ, whose blood was the Jordan in which leprous souls could be bathed, I vividly remember quoting the refrain of a hymn. It was a verse sung often in the Revival Meetings of my growing years. It declared that:

"The worst of all diseases
Is light compared to sin,
On every part it seizes,
But rages most within.
But there's a balm in Gilead
To make the wounded whole,
There's power enough in Jesus' blood
To cure a sin-sick soul."

Perhaps there is some one who would say that that was a rather crude way to put it. Perhaps so. In some ways they were cruder days back there. We are more outwardly cultured, cautious, reserved, and sophisticated today. We are citizens of a very different world, as the first half of the twentieth century nears its close. But I do not hesitate to declare that the Gospel I perhaps naively preached as a boy was not my gospel nor my father's. It was God's Gospel, and His Christ's, eternal and unchanging.

Appalled at the desperate illness of this modern world, with the marks of moral leprosy upon it, I believe today with all the intensity of my father in another generation, and with all the youthful conviction which I grasped the torch of the Evangel back there when the dew of the morning was upon my own ministry, that the wheels and wings of progress and all the glamor of our glittering civilization have not drowned the poignant cry:

"O wretched man that I am, who shall deliver me?"

Under all skies that cry is breaking from the lips of baffled men and women. As one of the prophets of our own day declares, "Every movement that claims to speak to this generation must stand and be tested here. For no man can fulfill his true nature until sin's twist and bias have been met and dealt with; that is to say, until his personality has been transformed, or, as Jesus put it, 'born from above,' redeemed. No man can stand up free, free from the chains of sin, until a power that is greater than his own has entered into him. It takes the supernatural to burst the chains of the natural. Man must have God."

Where Are We?

A hundred pounds of dynamite are in the cellar of your house with a fuse attached to it and lit; that is where we are, declares an outstanding business man. As a modern Paul Revere he shouts the frightfully ominous warning to those who in that doomed house go on planning and eating and dancing and debating irrelevant tweedledees and tweedledums about the re-arrangement of the living room. Such a picture is saying, It is God for this world or lights out—and the crash.

With humanity's malady so malignant, I am going back to Naaman and his first indignant, petulant outburst when Elisha sent his servant out to that mighty one with the instruction, "Go and wash in the Jordan River." "The Jordan!" stormed General Naaman. "Does he know who I am? Are not Abana and Pharper, rivers of Damascus, better than all the waters of Israel?" Ah, how utterly modern! The inference of this scene is as new as the New Year, which explains its timeless appeal. The Jordan was but a symbol, a sacred religious sign of a man's extremity and of God's opportunity. Everything about

On a Wide Circuit

W. W. Reid

Perspective

I suppose that at any period in the w history one could have looked at cond trends, fears, dangers, and possibilities a him, and have felt depressed. The time always seemed awry; the future dar ominous. There are moments today w have a degree of sympathy with the sor who once concluded that "man animal that has gone insane;" there are I believe I could make a case for his

What we lack when we get ove mistic is, of course, proper perspective. things really better in our fathers' ti hundred years ago? or even in the c the early church? There are many evi —and the historian bears them ou the world is better in most respects was "in the good old days." Our maj ficulties today may be described as i tional growing pains—and they are p Again, we are more sensitive to inj and wrongs, and ills than were our f and while it is good to be sensitiv also painful.

It is easy, for example, to get disco about China—her fratricidal war on a decade of international war. And F. Olin Stockwell could say the oth "Even forgetting China's long history 000 years . . . climb to a peak where y get a long perspective, though it be f the past hundred years (the period o tian missions), and see what mighty have been wrought in this great lan fields of social advance." And a fe later, Generalissimo Chiang Kai-shek much the same point in a radio broa

Bishop McConnell commented on a year—more than a decade ago whe seemed many problems—that it was when people were greatly concerne the welfare of others." There is a which this is a characteristic of the even the century, in which we live. I that it is, even though it gives us litt of mind. This, according to Jerome I the power and motivation back of nism—a concern for the welfare of t and the humble and the downtrodde world. Capitalism hasn't had too r this concern; sometimes it has thriv the world's economic slaves. Howe are not condoning the Communist for reaching what seems a desirable

Dr. Kenneth S. Latourette, of Yal back only to 1914 the other day, an plenty of encouragement in the achi of the Christian church which in t was variously reported "dying" or He finds that in the years since, Ch has spread more widely numerica ever before; that it is taking root Occidental lands; that the faith is "d

nd spreading across the world;" and that he churches are coming together in Christian ellowship. These things St. Paul sought; our lay is achieving them!

Let us view "our day" on the wide canvas of the decades and centuries—and take courge!

Dawn of Brotherhood

Frank L. Robertson

Ministers of Jesus Christ, above all others, ought to be brothers. They acknowledge as Lord one who prayed "that they all may be one." They share the same purposes. They are engaged in the same type of work.

Yet there are barriers that separate ministers. There is the denominational barrier. Some men build fences around themselves. When they regard themselves as having a monopoly on the truth, and are intolerant of those who disagree, then it is impossible to build a brotherhood. But this attitude (let us thank God!) is on the way out. Despite some honest differences we are united with the major Protestant bodies of the world today on most of the basic beliefs of our faith.

But even differences of belief should not prevent the growth of understanding and fellowship. Much depends on our attitude toward a fellow minister of another denomination. If we think of him as a competitor in the religious field, then we destroy the possibility of brotherhood. But if we think of him as a fellow laborer for Christ, who loves Christ as much as we do, who resists evil and loves goodness as we do, then we have the basis of brotherhood.

There are racial barriers between ministers. Why should we deny ourselves and others fellowship with other ministers of Jesus Christ simply because they have more pigment in their skin than we have?

This year in Columbus, Georgia, the Christian Ministers Brotherhood was organized. It is an association of Protestant ministers which has no color line. In quarterly meetings designed to promote Christian fellowship and understanding these Christian ministers have come to feel a new sense of kinship with all God's children. Instead of "fanning the flames of race prejudice," these men have sought understanding which makes it impossible to "be down on somebody you are not up on."

A Jewish rabbi friend, who feels keenly the need for brotherhood, told a story recently from the Jewish Talmud. A huntsman was out in the woods looking for game. In the distance he saw what seemed to be a wild animal. He moved closer to get better aim. He discovered that the wild animal was a man. When he moved still closer he discovered that the man was his own brother!

We shall not see the full Day of Brotherhood in our time. But we may see that day dawn. And we may help it dawn.

this simple proffered cure suggested a turning away from human pride and pomp and self assertion, to the unmerited mercy of God.

Naaman wanted to keep his prestige and his pride, with his cure. And so, when the order was brought out to him, "The prophet says, go and dip seven times in the Jordan, and you will be cured," Naaman with wounded dignity immediately proposes an alternative. He wanted some other plan of salvation. That is modern, too. Isn't it?

In his own land were rivers crystal clear; this little Jordan was notoriously muddy. They had bigger and better rivers in Damascus. Would it not be more sanitary, more sensible, more in keeping with his position, to bathe in any one of the lovely rivers of his own country? That is exactly where humanity is today. Leprosy grasping with its palsied fingers for the very life of our hectic, gilded day—and with only one cure possible, the River of God's redeeming grace.

Now as across all the ages, there are voices suggesting, 'How about some other river?' But our mission as heralds of the passion and of the Redeemer's saving power is to cry aloud the wondrous words of the 46th Psalm: There is a river —

> "There is a river the streams thereof shall make
> glad the city of God, the holy place of the
> tabernacle of the Most High. God shall help
> her, and that right early. Be still and know
> that I am God. I will be exalted in the earth."

But, turning from that river, the streams whereof redeem and restore, how many look longingly at some other river, and ask, Can I not be saved in the Abana of Good Works?

Stricken Naaman asked, why cannot I bathe in that river? He was perfectly willing to plunge into any kind of a stream of good deeds, willing to do anything, to give anything to buy his cure. He had even brought the gold with him for a huge honorarium. But when Elisha said Jordan, he was really saying, your cure will cost you nothing but your pride. That coin always has to be put down on the altar of redemption.

The New Testament proclaims for the ages, "Not by works done in righteousness, which we did ourselves; but according to His mercy hath He saved us."

Protestantism is a signboard pointing away from the Abana of Good Works to the Jordan of Unmerited Favor. It is the witness that there is no other river of cleansing. It was a protest against the selling of indulgences, the cash-and-carry sort of alleged salvation, the whole bartering idea of so much grace for so much paid down either in gold and silver or in religious exercises. When Martin Luther was climbing the stairs of St. Peter's on his knees and mumbling mechanical recitations he suddenly realized that he was in the wrong river; he was trying to find healing in the Abana of Good Works instead of in the Jordan of Cleansing Grace.

The Reformation was not just a protest against certain unquestioned abuses within the ecclesiastical system. It was a fresh recovery and discovery of that major stream in which alone is salvation from the power, from the penalty, and from the pollution of sin. All that was wrapped up in the New Testament phrase Luther made to sound like ten thousand trumpets, "The just shall live by faith."

Being justified by faith, of course, meant and means many things. But it means what Naaman was compelled to find out, and Luther too, that we cannot earn God's healing mercy, and not by struggle can we make ourselves

(Continued on page 141)

The Autobiography of a Plain Preacher

Raymond H. Huse

"Around the Bend"

I have never been satisfied with my attitude, as a minister, toward war. In World War I, like most of my brethren, I was a flaming militarist. I thought that the Kaiser was Satan incarnate, and that the Allies were the army of the Lord. Then followed the years of disillusionment, when all of us realized the futility of war.

Again, like my brethren, I was a pacifist between wars. Then the bugles sounded once more. I held on to my pacifism as long as I could. When, however, the Jews were horribly treated and when little English children were sent across the sea to be safe from bombs, I could not be indifferent. A distinguished churchman whom I greatly admired, said that he believed in wars of self defense. But how about the defense of others? If we fight for our own fireside, how about the firesides of others, especially those of weaker nations?

Here, of course, we face the question of how much we can accomplish by war for the cause of righteousness. The extreme pacifist calls attention to the commandment, "Thou shalt not kill." But the same Book that forbids murder takes war for granted and gives divine sanction to the same. So I cannot be dogmatic. Sometimes I wish I could, for it would be much simpler that way. I do know, however, that it is my duty to work with all my might to strengthen the source of peace, which is love, and to remove the causes of war, which are hate and greed. Meanwhile I can only hope and pray that there is not a World War III around the bend.

A great English preacher had a sermon on the text, "it is the glory of God to conceal a thing." He said that the Greeks and Romans were destructive enough with swords and spears. We ought to be grateful that the knowledge of gun powder and dynamite was concealed until the arrival of a more peaceable era. Alas, my English brother, what could you say today? Something has gone askew. The Golden Age should have arrived before the atomic bomb.

I do not mean to imply that the Lord has made a mistake in setting His time clock. He has left many things to the children of men, and they have given more attention to things mechanical than to things spiritual. This comment leads naturally to a consideration of another timely subject.

With every war comes a renewed emphasis on the so-called second coming of the Lord. This has been blasted by many proof texts that do not apply. It should be remarked that if the attempts to explain it have been futile, the attempts to explain it away have been unconvincing. There are texts in the Old Testament and the New which evidently do not refer to the destruction of Jerusalem or other contemporary events.

The argument against interpreting the signs of the times too easily is that many times in the history of the Christian church men and women have felt sure that "the hour is late, the end draws near; the Judge is at the door." But years pass, and centuries roll by, and all things continue as they were. The reply of the apostle is timely, "Beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day." Some one else has said, "The Lord is not slack concerning His promises as some men count slackness, but is long suffering to us-ward, not willing that any should perish but that all should come to repentance."

I was once a member of a breakfast party of three, one of whom was the late E. J. Helms of Morgan Memorial in Boston. The third was a great student of the prophetic passages in the epistles, particularly as they related to the second coming. As he discussed in detail what he was so sure would take place, Dr. Helms reminded him, "Brother, I am not so much interested in all this as I am that He is *here*." Amen, Brother Helms. Yet let me acknowledge that those who stand in eager expectancy of the coming revelation of His kingship have a profound faith in His reality and His power and glory.

This may not seem so much a chapter in autobiography as a study in eschatology. But it does have some relation to the pilgrimage of one who agrees with Dr. Joseph Parker, who said, "I have never gotten away from the Bible but what I was glad to get back again."

There is a passage in the book of Hebrews that I marvel we pass over so lightly. It follows the same famous faith chapter with its thumbnail biographies of Old Testament saints. Then comes this declaration: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." This is the account of a race contest. If it were in these days, it might be a football game. On the seats for spectators (the cloud of witnesses) are the old graduates, Abraham and all the rest, watching the game and cheering on the players. Is it so in life? As I run life's race, is my mother watching me from the grandstand of glory? I think so!

Nor is it inconceivable to believe that we shall yet establish communication between the two worlds.

> "If you get there before I do,
> Look out for me—
> I'm coming, too!"

And thus ends the autobiography of a plain preacher.

Rural Church Group Would Aid D. P.'s

Working with the Methodist Commi for Overseas Relief, Dr. Elliott L. Fisl superintendent of the Department of To and Country Work, Board of Missions Church Extension, has requested each ch man of Annual Conference Commissions Town and Country Work to assume sponsibility in behalf of the displaced fami of Europe. A letter from Dr. Fisher, da Jan. 30th, asks that the rural leaders Methodism urge passage of the Stratton (HR 2910) providing for the admission 400,000 displaced persons to the United St during a four-year period, and that chairm of Annual Conference Commissions on To and Country Work help in obtaining w for families who enter the United States der the Stratton Bill.

According to Dr. Fisher, Methodism's p portionate share of responsibility for placed persons of Protestant background number between 2,000 and 3,000 people e year, average of six or seven families to aided by each annual conference. The M odist Committee for Overseas Relief will sist in the resettlement of those displa families who enter the United States un the Stratton Bill, if passed.

At the present time, the Stratton Bill is the Judiciary Committee of the House Representatives, Congressman Earl C. M ener, chairman.

Miscellaneous Advertisemen

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e Hands of Brotherhood

(Continued from page 125)

l to him, "I'm hungry. Will you give me andwich?" of course he gave it to him. thin an hour, he received a telephone call n his superior who said, "I hear you ved a colored boy from the counter where ite boys are served." "Yes, I did," was the ly. To which the officer responded, "I nt you to know that we don't do that e." In a short time, this minister was nsferred to another post.

Again we need to remind ourselves that are not a superior race because we are ite. On the face of it it would seem that have moved ahead culturally more than other race, but analyze the situation and at do you find? Our civilization rests back on the civilizations of Rome and Greece ich, in turn, go back to Egypt and the ient. The Egyptians and Orientals were white skinned. The strongest motivation civilization has been religion. Of the five eat religions of the world, none of them s started by a white man. We visualize us as a white man. In reality he had a rk skin. "He may be black, but when he s to heaven he'll be as white as any of " We say that without thought, but back it is the idea of white superiority. I once ard Bishop Robert Jones say, "If I go up Heaven and God gives me a white skin en I get there, I'll walk out on Him."

The hands of brotherhood must bring mu- al understanding; they must also be the nds of mutual helpfulness. This problem ll never be solved by one race working one. We must all work together; black and hite, red and yellow and brown. If we of e white race can make the other races feel at we are ready to play our part in break- g down the barriers that separate us, they ll be ready to do their part.

When the Duke of Windsor was Prince of ales, he was in the city of Bombay in India. e was riding through the streets in an auto- obile. The police were trying to keep back great mob of "untouchables" behind rope rriers. The prince saw the struggle going , rose in his car and said to the police, Take down the barriers!" The police rem- strated with him. The untouchables, they d, would mob him, perhaps kill him. Take down the barriers," said the prince second time. The barriers came down; the touchables did nothing, the prince raised s hand in a salute. By a brotherly act he d made the outcasts of Bombay feel that re was one who wished to help them; ey would be loyal to him. (Some people ve said it was acts like that on the part the prince rather than his marriage to allie Simpson, that made necessary his sur- nder of the British Crown.) That may or ay not be true, but it will always be to the ke of Windsor's credit that as Prince of Wales he extended to those of other races the hand of helpfulness, and won from them a pledge of support.

Ananias hesitated to go to Saul. He was jealous for the Christian faith. He was concerned for the welfare of his Christian brethren. But he went as he was bidden. He placed his hands on Saul's head, and said, "Brother, Saul." They were the hands of helpfulness. Saul received his sight, and became Paul the great promoter of the Christian faith. Ananias' deed, instead of doing harm to the cause that was close to his heart, helped it to progress. The clasped hands of brotherhood of peoples of different races will be a blessing to all.

Is That So?

(Continued from page 123)

a lazy cuss who clearly lives by illegal poaching; that to get ahead you must only "know somebody;" that in politics it is perfectly all right to steal if you can get away with it?

There's more to it than throwing the rascals out. It is much deeper than that. Not even new machinery will do the trick. Plan E or Plan D would be fine as a starter, but somehow, with everybody's help, we have got to create a new political atmosphere in Boston. The disease has grown too deep. It is eating at the hearts of our children. What greater incentive to action could there be than that?

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Women a Factor in Church Union

PHILADELPHIA (RNS) "When the women of the churches want the union of the churches, the union of the churches will come," Methodist Bishop G. Bromley Oxnam of New York told 1,000 women here at the 24th annual luncheon of the department of women's work, Philadelphia Council of Churches.

He called for union of all Protestant denominations into one Church of Christ, which would then unite with the Eastern Orthodox and afterward help create one Holy Catholic Church, "to which all Christians may belong."

Bishop Oxnam listed the advantages of a united church as follows:

"We could unite at once our total overseas missions in the name of Jesus Christ.

"We could have a Protestant daily paper in the United States, like the *Christian Science Monitor.*

"We could have a Protestant Radio Hour, in place of the denominational radio hours.

"We could have visual education that would be effective instead of amateurish.

"Ministers and missionaries could be trained in union theological seminaries."

Bishop Oxnam suggested that the name of the united Church be "Christ's Holy Church."

He said this church could have a common ministry with a "nation-wide sacred service of reordination or reconsecration."

"Personally, I would be proud to kneel at any altar and have the hands of Harry Emerson Fosdick placed upon my head, symbolizing the passing of the freedom and the independence of the Baptist tradition to the new church," he declared.

"Similarly, I would rejoice in receiving from Henry Sloane Coffin and from Rufus Jones the treasures of their traditions. I would count it an honor to have the hands of Bishop Henry Knox Sherrill laid upon my head, symbolizing the unbroken tradition of the centuries. And so through the other communions, as we in turn participate, thus all becoming new ministers in Christ Jesus."

Protest Eric Bishop

JERUSALEM (RNS) A demand that only Arab ministers be allowed to preach in the Anglican-Arab Church of St. Paul here was made in the Arabic press by an organization of young Anglican Arabs.

The request was formulated after the Rev. Eric Bishop, director of the Newman School of Missions, had preached sermons in Arabic at St. Paul's.

Mr. Bishop, who is well known as an Arabic scholar, was a center of controversy some years ago when he published Gospel translations in colloquial Arabic. The translations were criticized by Arab-Anglican leaders who called them "profanations."

Negro Pastor Denied

LIBERTY, Mo. (RNS) William Jewell College has denied the application of a Negro, the Rev. William L. Blake, 29, a local Baptist pastor, for admission to the school, Dr. Walter Pope Binns, president of the college, said here.

Blake, pastor of the Mt. Zion Baptist church, said, "I thought that because William Jewell is a Christian school, training Baptist ministers, that some way might possibly be worked out for me to attend classes."

Blake applied for admission to the school December 16 in talks with Dr. Binns and a telephone conversation with Dean Leonard A. Duce. He said the dean asked for transcripts of his credits from Lemoyne College at Memphis and the Western Theological Seminary in Kansas City.

Dr. Binns personally visited Blake to tell him of the decision.

Blake said he had not sought admittance to start a racial controversy but wanted to fulfill his A.B. requirements at the nearest college so he could continue his church and ministerial duties while studying.

Dr. Binns said the school's established policy had been not to admit Negroes.

"The school sees no need for changing the practice," he said. "I put the matter before the faculty. The judgment of the faculty was that Mr. Blake could not be admitted without changing the policy. They thought that was unnecessary."

The school is supported by private endowment and by the Missouri Baptist General Association.

Co-operation

WASHINGTON, D. C.—The cooperative honors program conducted by The American University's School of Social Sciences and Public Affairs in cooperation with Oberlin College, Hiram College, Allegheny College, the College of Wooster, and Westminster College, began its second year on Feb. 1st by an interinstitutional arrangement which extends the resources of Washington to superior students capable of independent work in the fields of political science, public administration, economics, international affairs, sociology, and communication.

Under the direction of an interinstitutional committee headed by Professor Harold E. Davis, formerly dean of Hiram College and now chairman of the Department of History in the College of Arts and Sciences, academic work is planned by conference of the representatives of the participating institutions. This committee includes President Paul F. Douglass, of the American University; Dean Pitman B. Potter, head of the graduate division of the University; Professor Davis; Professor Arthur Benedict of Hiram College; Professor Paul H. Giddens, of Allegheny College; Professor John D. Lewis, of Oberlin College; Registrar Arthur F. Southwick, of the College of Wooster; and Professor Homer Knight, of Westminster College.

The students reside in a residence hall set aside for their exclusive use. They take a minimum of formal courses and a maximum of independent work of a semi-internship nature in government agencies. Their work is coordinated by colloquiums and directed by planning and report conferences. New to the program this year is the organization of a seminar on "American Prosperity in the World Economy" under the direction of the Teaching Institute of Economics, which under grant from the Alfred P. Sloan Foundation, has been experimenting with the enrichment of teaching by taking the analysis of a current economic problem as a point of departure for instruction.

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Let The Board Elect Its Editors

(Continued from page 128)

which has within it the only clear way by which the Board of Education can discharge its full editorial responsibility. The Board of Education through its Editorial Division should be given the right and responsibility by the law of the church to select the editor and all assistant editors who produce church-school literature and to fix and pay their salaries. It seems a bit foolish, or at least improper, to expect the Board of Education to be responsible for church-school literature when it has no authority in the selection of the persons who direct its production.

The issue here stated should not be clouded with and by personalities which so frequently enter into a discussion of this kind. The issue, cleared of personalities, is whether the Board of Education, primarily selected for an educational program and specifically charged with responsibility to produce church-school curriculum materials, or the Board of Publication, primarily selected for a business program and specifically charged with printing and sales promotion responsibilities, should choose and pay the editors who are supposed to work under the direction of the Board of Education in producing educational material.

The present editor of church-school literature is my long time personal friend whom I respect highly. He has succeeded in leading his staff to produce church-school literature second to none in America. Some of those associated with him are my dear friends in whom I have fullest confidence. I feel very friendly toward the Publishing Agents and their associates. It would be a source of great regret and a decided loss to the church if any personalities get entangled in an issue such as this which should be decided strictly on its merits.

The writer is perfectly willing to agree that the legislative change as here proposed will not of itself make for immediate improvements in the production of curriculum materials for the church-school. My own feeling is that if the legislation is changed as suggested, the present personnel in the Editorial Staff of the Board of Education should be retained. Likewise, there should be continued the provision for the Curriculum Committee in which the Publishing Agents are included.

The present situation has worked well because, first, there has been manifested fine leadership by the editor and his associates who have had difficult dual responsibilities to both Board of Education and Publication; second, unusual cooperation on the part of the Publishing Agents; and third, full understanding and sympathetic action by the Board of Education. It is not for the purpose of criticism of anyone at any point that the present suggestion of change is made. It is made simply to safeguard the education program throughout future years by placing full responsibility for educational service, including the selection of those charged with editorial responsibilities, on the Board of Education.

The Division of Educational Institutions nominates its staff members to the Board of Education for election by that body. The Division of the Local Church selects its staff in similar fashion. The change here proposed is that the Editorial Division shall nominate its staff—the editors—to the Board of Education for election by the board. The Board of Education should select the staff in the three areas of its responsibility.

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February Is Fun

Maeanna Cheserton Mangle

February is an eventful month. Close on e heels of Lincoln's birthday and Washgton's birthday comes National Brotherood Week. Many young people feel that e most fitting way to honor these two great mericans is to take an active part in keepg alive the principles for which they lived. ational Brotherhood Week offers a fine ance to do this.

With a little imagination, brotherhood proams can be loads of fun. Everyone likes ing in a play or helping to produce one. ow about a group of teen-agers putting on play or pageant that points up the contribuns of all races, religions and cultures to e American way of life? If you have an -and-coming writer in your group, perps you can create an original production. not, your teacher, pastor or librarian will glad to help you find just what you want, r countless authors have paid tribute to the mbined efforts of Christian and Jew, nave-born and foreign-born, Negro and white, at went into the building of this country.

How about the voice section in your group the church choir or the school glee club? here are some delightful songs about Amerin teamwork that a little practice can whip to fine harmony. Make a game out of ilding up a really good repertoire, and do t forget the old religious melodies.

Talking of games—there is a very fine one lled "Getting Into The Other Fellow's oes." A group of alert young people can ally go to town with this one. Each player cides that for the next week or two he will etend to be of a different race, religion or tional background than he really is. Durg this time he finds out all he can about s new identity. In a little while, he disvers facts about people and their backounds that he never knew before and he ds that no matter what group he has osen, there is a history to be proud of. It a game that mixes research with imaginan and can be full of spice.

A number of students at the University of lifornia, in Los Angeles, went about it m a different angle. As members of the niversity Religious Conference on the cams, these students formed several panels, presenting various American stocks. One ch "Panel of Americans" was made up of pretty girls: Protestant, Catholic and Jew; one girl of Chinese parentage, one Negro d one Mexican-American. These girls ured the country a short time ago, speakg to high school and college audiences in any cities. Each told a little about herself d her family's background, pointing out w much she had in common with her mpanions, despite differences of color, th and ancestry. Your community can form own Panel of Americans. Write to the University Religious Conference for ideas and then work them out in your church, club or school.

Of course, you can have the ever-popular quiz programs or discussion groups that shed light on the American tradition of unity which National Brotherhood Week celebrates.

By digging up important facts and presenting them in an interesting way, you and your friends can promote better understanding among Americans of different backgrounds — Protestants, Catholics and Jews, Mayflower descendants and newcomers, white and colored. Prejudice and discrimination usually come from ignorance—ignorance of the other fellow's religion, ignorance of the scientific facts about race, ignorance of all the many peoples who together made America the great country it is. You can help dispel that ignorance with truth—and you can have fun doing it.

Brotherhood Week is a fine opportunity for mixing good citizenship with play and there is little reason to stop when the week is out. A promising dramatic club, a fine-sounding choir or an ambitious forum group will find loads to do all year 'round. The important thing is to get started—and don't be afraid to ask your adult leaders for help.

If you are starting from scratch, you might want to look at a few easy-to-read books, like Benedict and Weltfish's "The Races of Mankind;" Kenneth Gould's "The Scape-goats of History;" Hortense Powdermaker's "Probing Our Prejudices."

For that song collection, try Irving Ceasar's "Sing a Song of Friendship;" La Touche and Robinson's "The Ballad for Americans;" Allen and Robinson's "The House I Live In" and Harold Rome's "Hymn to the United Nations."

If your dramatic urges are uppermost, there are some interesting playlets to look into: "My Country 'Tis" by Althea Osber Silverman, in the book "Democracy Days," published by Dodd Mead; "Divide and Conquer" by Bob Russell and Allan Sloane, published by Greene Publishing Co., 125 Riverside Drive, N. Y.; and a series of dramatizations called "Let Freedom Ring" that can be obtained from the American Jewish Committee, 386 Fourth Avenue, New York.

For more suggestions and information, a letter to the National Conference of Christians and Jews, 381 Fourth Avenue, N. Y. will bring a quick reply, and so will a card to the Bureau for Intercultural Education, 1697 Broadway, N. Y.; the Community Relations Service, 386 Fourth Avenue, N. Y.; or the National Association for the Advancement of Colored People, 20 West 40 Street, New York.

There's lots to do, and lots of help in doing it. The rest is up to you.

The Jim Crow Law

The Negro Year Book for 1925-1926 published the following comment on this subject:

"The origin of the expression Jim Crow appeared to have arisen thus: In Charleston, South Carolina, in the early part of the nineteenth century there was a hotel keeper who had two slaves, both of whom were named James. In order not to have both respond when he called, he instructed one to answer only to Jim; as a further designation the boarders, because he was very black, added Crow. Jim Crow appears to have led an eventful life. He was born in Richmond about 1800, and was sold first to Charleston, then to New Orleans, and later was emancipated. He lived some time in London, where he acquired quite a fortune." — Taken from "A Book About A Thousand Things," by George Stimpson, published by Harper and Brothers.

Mrs. Otis Moore Retires

Mrs. Alice Rigby Moore (Mrs. Otis Moore), chairman of the staff of the Foreign Department of the Woman's Division of Christian Service of The Methodist Church, has retired from that office which she has held continuously since the organization of the Division. While a member of the staff, Mrs. Moore administered the Department's work in India, Burma, Malaysia, and the Philippines.

Dr. and Mrs. Otis Moore spent most of their ministry in rural churches in Iowa, where they were greatly beloved by the people. In 1941, as a recognition of that service during thirty years, Dr. and Mrs. Moore were given the annual award of the Chalmers Fund—an award made through the Board of Home Missions and Church Extension of The Methodist Church.

While carrying on her parsonage duties, and rearing a family of three children, (two of whom are now missionaries in India), Mrs. Moore served for some years as a secretary of the Des Moines Branch of the former Woman's Foreign Missionary Society. In 1938-39 she made an extended visit to Methodist mission stations in India and Burma, in preparation for her new service to those fields.

While in India in 1938 Mrs. Moore was a delegate to the Madras meeting of the International Missionary Council. She is now chairman of the Rural Missions Cooperative Committee of the Foreign Missions Conference.

Dr. and Mrs. Moore live in Garnerville, N. Y., where Dr. Moore is pastor of the Methodist church.

Dilemma—America or Africa?

Julian S. Rea

Rafael and Amina, the bride and groom

To go or not to go, that is the question. Some of our finest Christian friends have labored with us to show us why we ought to stay. "Twenty-odd years in Africa is enough to give to Africa." "Your family needs you." "There are plenty of heathen here." One can answer such arguments. But what can one say to a challenging offer to serve in New England's back pastures. Our knowledge of the great opportunity and need there, together with an instinctive love for its people and its beauties made that a real temptation. Fortunately, we learned some years ago in Africa that it is not necessarily "either—or." There may be a way around every dilemma.

We had an African worker once who came to us asking this poser, "Should I use my few savings to buy a wife or a donkey?" The missionaries were able to provide the donkey and his African teachers helped him arrange to marry a Christian girl whose uncle was not asking the customary fat cow for plump maiden, or a cash bride price. All were happy as they started back to Hlengweland with the crowd singing "Hosi Hosi Hallelujah" to the unique wedding tune of the Battle Hymn of the Republic.

Do you get my point? It is not always "either—or." The young man got a fine wife, a fairly good donkey, and rode back with his small earnings in his pocket while she trudged behind with the wedding gifts. So, too, our dilemma will work itself out. It will not be America or Africa, for although two of us go, four of us stay. We who go will often find our hearts and thoughts back in America. They, although they have chosen their rightful heritage, American education and life, will often find themselves in memory and prayers back in their birthland, Africa. They, by staying, may eventually serve Africa best. We, by going, can render an immeasurable service to America. Donors across the country, churches of all kinds, even the very ones who would have had us stay, should be uplifted by the good news from Africa; inspired by the miracle of Kambini. For we are the sent servants seeking the answer to John's old question, "Art thou the Christ, or look we for another?" From Africa we will, as before, send the witness of assurance from those things which we have seen and heard;—the blind still receive their sight, the lame still walk, the lepers are cleansed, and the rejoicing poor have the Gospel preached to them. Moreover, they preach it!

The denial of the dilemma, this interdependence of the American Church and Christian Missions was revealed to us in another way. Some of you know that my mission call came through reading a book called, "The Gospel and the Plow." From the start, corn, Christianity, praying, plowing and preaching have been all mixed up. It has always seemed that it could never be "either—or," but that productive preaching should mean better corn plowing and vice-versa. In truth it does! Our life has been a succession of thousands of bushels of peanuts and hundreds of bushels of corn and beans, to fill generations of chocolate colored protrusions owned and operated by African boys in the Kambini Central Training School.

Besides a high degree of self sufficiency we work for a country-wide famine prevention program. Fruits play a large part in this kind of salvation. We had some citrus fruits, wonderful bananas, juicy pineapples wild in the woods, and an abundance of rarer fruits. We did not have grapefruit. Finding a tree in Durban, it was brought, tub and all by steamer, small coasting vessel, sailboat, model T truck and on wooly pates. This caused figurative and physical headaches before it was safely planted in our back yard at Kambini.

So many bugs and so much scale welcomed its advent that we had to pick it up again and plant it in the black mud by the river where we grow our vegetables. There it throve and bore fine large fruit. In order to be able to offer such a tree to others we pulled down the lowest branches, broke them half through, and pegged them into the moist earth. At the break they put out roots and soon we had a ring of little trees. When strong roots developed, each could be cut from its main branch and planted in a new location. Best of all, they could never bear sour oranges or bitter lemons as a seedling might produce, after longer waiting and more work, but always the same sweet grapefruit.

One day the African gardener pointed out a black slime at the base of my prize tree. Cutting it away, the trunk was seen to be already dying. The roots were lifeless str rotting in the damp soil. Lamenting the of the old tree I rejoiced more than eve the circle of bent branches that were, in little trees. What happened then is bo miracle and a parable. The old tree, althe rotting off at the base did not fall, b held in place by the circle of rooted bran Moreover, life flowed from each of these lings back up the branch, offering young new life to save the mother tre actually went on blossoming and bea fruit!

So again it need not be a dilemma, A or America, America or Africa. Throug as we are followed by your interest and prayers, and in the administration of gifts, branches of the Church of Chris drawn down and broken into the rich l soil. Roots penetrate deep into Af hearts. The resulting growth is beautif behold and rich in fruit bearing. Alway Gospel draws new strength and secret p from the new environment to feed spiritual energy and inspiration to the p source. The American church sends the news to Africa. The new young Churc Africa sends back a sure witness of the New Testament Christianity expresse more joyous adoration, unquestioning pure humility and patient forgiveness this spiritual power can be channeled new hope will come to America. C unto all the world might again beco spiritual cumpulsion rather than a mi maneuver, an economic expansion, or litical responsibility.

The die is cast. As we draw near faith to our Africa we send back assu to our America. At the same time we your supplication for us that we ma found faithful in your service and in worthy of our common Saviour, serving lands.

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me Other River

(Continued from page 135)

or the gift of himself.

"All the fitness He requireth
Is to feel our need of Him."

/e are healed, restored, forgiven, by trust-acceptance of what is done for us by the l who so loved that He gave. The first of the Gospel is not to bid us to do our . Rather is it to bid us humble ourselves receive God's Best. Human duty has its e in the Divine message, but that place ot the first place.

efore the Apostle Paul will call upon one ı to love and to work for God he bids whole world behold the Divine love ing, suffering, triumphing, for the least the last.

ut the story of Naaman suggests another r, the Pharper. Shall we call that the er of Individual Achievement, of noble eavor. What is the name that we usually e that river in our day? We call it Hu-nism. Its watchword is that of the old ek school centuries before Jesus, which l, 'Man is the measure of all things.' inburne was looking at that same river en he suggested that the motto for our ud, modern world might well be "Glory nan in the highest, for man is the master things."

Now what is Humanism used in this sense? is putting man, instead of God, at the ter. In some expressions of Humanism d is actually bowed out of the front door His own universe as a needless hypothesis. manism tells man that achievement and vation are within himself. That is the ce to look for it. The idea of Divine grace outgrown superstition or wishful thinking. Humanism claims that if a man will de-op his own moral biceps he can lift him-up to any height by pulling on his own t straps. Paul knew better than that when h all his attempts to find cleansing in ne other river he wailed, "The evil I uld not do, that I do; the good that I uld do, that I do not."

Of course, when we say that the Pharper Humanism will not do we are in no way counting the values and benefits that are ng poured upon the race out of the cor-copia of invention and discovery and by all advances in culture and learning. But we say, positively, that all that, without some-ng else, may be offering humanity a stone en it is calling for bread.

Humanism offers the advances of educa-n. But if education means just the sharpen-of the intellect, the mastery of formulas l facts, that process may only fit men to ome a thousand times more masterful in awful art of slaughter. The things that ication finds may just as readily make a l man more effective in his inequality as will make a good man more effective as ervant of humanity.

Naaman was boasting about Abana and Pharper just as we moderns boast about good works and great achievements. But this is the one vital question as framed by another: "Can these other rivers make a leper clean? Our modern, vaunted substitutes, and culture and the scientific spirit of the age have undoubtedly much to contribute to the welfare of the race. But that is not the question. The question is, "Have they cleaning and regenerating power?" To ask that question in the midst of today's disillusionment is to know the failure of all the alternatives offered for Christ. The muddle and misery of this disturbing day, when Isaiah's words mirror the sorry state of humanity "from the sole of the foot even unto the head; there is no soundness in it, but wounds and bruises and putrifying sores," but testify that this deluge of glittering things is failing to fill what H. G. Wells called "the God-shaped blank in the human heart."

It is just 100 years since Sir James Y. Simpson, of Edinburgh, announced the value of chloroform as an anaesthetic. What a boon to suffering humanity facing operations! Some one asked him, "Sir James, what do you regard as your greatest discovery?" The questioner expected an answer in terms of some scientific concern. But Dr. Simpson, scientist though he was, knew that his own personal problem lay too deep for the laboratory. "My greatest discovery, sir, is that I am a sinner, and that Jesus Christ is my Saviour." Being a sinner saved by grace, he was sure that there is a river, "There is a river the streams of which shall make glad the city of God."

And may I add this last word. When I started to preach my father and I sometimes sang duets together at Revival Meetings. Often as we have stood side by side, our voices united in an arrangement of "Rock of Ages," which is the heart of what I have been trying to say. It points not to the Abana of Good Works or to the Pharper of Achievement, but to the Jordan of Cleansing. Out of the vanished yesterdays those words that we sang come echoing back with the eternal truth of the Evangel:

"Rock of Ages, cleft for me—
Nothing but thy blood can save me."

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Anti-Conscription Trend

NASHVILLE, Tenn. (RNS) About 72 per cent of draft-age persons who participated in a survey sponsored by the National Conference of Methodist Youth here believe that universal military training is unnecessary.

Those polled said UMT was unnecessary because the army and navy can raise their quota of 1,600,000 men by the volunteer method through adequate pay and improved conditions.

A total of 60.8 per cent of the replies were opposed to the UMT plan now before Congress, while 33.7 per cent indicated their support of the measure. The remaining 5.5 per cent were undecided.

Of those opposing compulsory military training, 21 per cent gave as their reason "it would indoctrinate boys with militarism." Another 21 per cent said "it would lead to war." Fifteen per cent said UMT is "useless in the atomic age." Another fifteen per cent declared "it would injure the United Nations."

The poll was based on 2,000 questionnaires sent to members of the National Conference. These were instructed to get replies from young people whose opinion on UMT were not known, and to include members of all races, economic groups and religious backgrounds in their community.

Laymen Oppose Conscription

INDIANAPOLIS, Ind. (RNS) Nearly 400 laymen of three Indiana Methodist conferences adopted a resolution here opposing compulsory peacetime military training. The resolution was passed at the opening session of the annual state laymen's retreat.

Opposition to universal military training also waas voiced by four speakers in a panel discussion. They were Senator Homer Capehart, Dr. Clyde Wildman, president of DePauw University; Sumner A. Mills, chairman of the Friends' Committee on National Legislation and Dr. Amos Boren, pastor of Roberts Park Methodist Church.

"I definitely oppose compulsory military training because it would sacrifice the principles on which this country was established," Senator Capehart said.

Preaching Under The Sickle

A Norwegian bishop described wartime religious services he conducted in Russian-occupied territory where he preached under the shadow of Stalin's picture, flanked by emblems of the hammer and sickle. He is the Rev. Dr. Arne Fjellbu, Lutheran Bishop of the diocese of Trondheim, here on a two months tour at the invitation of the American Committee for the World Council of Churches.

At the committee's office, 297 Fourth Avenue, New York City, he described how he was in hiding from German Gestapo agents in Finnmark, northern-most province of Norway, at the time that area was liberated by Russian forces in January, 1945.

When Bishop Fjellbu asked permission to conduct religious services for Norwegian troops, he quoted the Russian commander as saying: "I am glad to have you with us, since your work in the resistance movement is well known. You can feel free to use our premises for your religious services."

Bishop Fjellbu reported that Russian troops attended his services regularly. "While they did not understand Norwegian, they appeared attentive and reverent," he said. "Of course, I daresay, good politics prompted them to behave so well."

"Yes, I felt strange preaching sermons with a picture of Stalin behind me. But since I was using a Russian hall, there wasn't much I could do about it."

The bishop, who played an active part in the resistance movement and lost his post as a result, said he was dismissed as dean of the Trondheim Cathedral on orders from Vidkum Quisling in February, 1942. He was arrested several times, but finally escaped to Sweden by air, he said.

His fate at the hands of the Quisling government, the bishop said, was similar to that of the 700 clergymen in Norway, 150 of whom were sent to concentration camps. "Only 30 clergymen collaborated with the Nazis," he said. "They are now either serving prison terms or have been banished from their pulpits."

The bishop stated that church-going has increased in Norway over pre-war levels because "our churches were the only place people could hear the truth. All sorts of people attended."

While the bishop showed no bitterness concerning war-time experiences, he expressed concern "over the possibility of losing the values we fought for in the world conflict."

"When the war came and Christians in Norway had a common enemy in the Nazis, all differences were forgotten. Even the Roman Catholic Church showed its sympathy in our fight. We had a high degree of unity in Norway during those years," he added.

He warned, however, that "those values for which we fought together during the war era are still in the greatest danger. Disillusionment and hopelessness paralyze mankind. The world today is in deadly peril through lack of confidence."

Asked how this principle might be applied to attitudes of Americans and Russians toward one another, he said: "Statesmen today do not trust each other and such distrust is one of the greatest war-making factors of our time."

Bishop Fjellbu expressed the view that churches could lead the way in promoting peace " by demonstrating the practical values of cooperation on a world-wide basis."

He said it was important for Western churchmen to keep contact with Eastern Orthodox churchmen, and "it is of great value that we as churchmen maintain contact with Russian churchmen."

While admitting the Russian Orthodox Church had not yet accepted the invitation to the first assembly of the World Council of Churches this summer at Amsterdam, Holland, Bishop Fjellbu said it was "of utmost important to continue negotiations with Russian Orthodox churches."

The bishop reported that 127 chur from 42 countries already had acceptec vitations to the Amsterdam gathering said he was in this country to interest A ican congregations in the assembly at sterdam, and has planned a two mo speaking tour of the mid-west and east this purpose.

Bishop Fjellbu was born in Decorah, I where he is scheduled to preach on Mar

Beware of That First Glass

(Continued from page 129)

carefully guarded estimates by scientific servers say 750,000 to 800,000. Likely are more. There are no real or comprehe statistics. What is the chance of drinkers ing down into that living death? Since are about 50,000,000 persons who use liquor, it is about one out of fifty. But That is only part of the answer for you your loved ones. In the company of 50 000 drinkers, there are in addition to n a million alcoholics, five or six mill maybe more—habitual or heavy drin Out of this group the alcoholics are recr year by year. So that every user of bev alcohol is in jeopardy, and the chance i out of ten that you, *if you take that glass,* may become a habitual or heavy c er. That is no slight risk to run. *Bewa that First Glass!*

Because the whole question of tota stinence is vitally important to the indiv to the home, to the social group, ar society as a whole, The Methodist Cl has fixed "The First Sunday of Len *Commitment Day.* For the first time i century Methodism is going right dov "the grass roots" with a personalized p tation of the problem of beverage al All our people, young and old, shall be the opportunity to decide. To decid drink or not to drink." February 15th w a momentous day for millions of youth young people, especially.

Of course, for their elders, as well ticularly for their fathers and mother that day decisions of far-reaching impo be reached. Will you say: "I commit to sobriety and a good example, by ad for myself the principle and practice o abstinence from alcoholic beverages, wise way of life?" Why not? God a His little ones call you to take this stand.

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›itals and Homes

annual meeting of the Board of Hos- and Homes of The Methodist Church ıe annual convention of the National ation of Methodist Hopsitals and s will be held in Cincinnati, O., Feb. The executive committee of the board ıeet on the 17th, Dr. Karl P. Meister, ive secretary, announced.

vention delegates numbering about 500 ıclude hospital and home administra- hairmen of conference boards of hos- and homes, members of hospital and boards of trustees, presidents of wo- auxiliaries, chaplains and religious di-

two-day convention will be divided ıass meetings and group sessions. Dis- ıs and addresses will encompass such subjects as, the church and social thropic welfare; scholarship and loan for student nurses; rising hospital costs ation to the patient; the Blue Cross nd social security; homes for the aged, he place of religion in a home for en. Bishop Raymond J. Wade of De- Mich., president of the Board of Hos- and Homes, who retires in July, will nored in a special service. The Rev. an M. Wilson of Gaithersburg, Md., ntendent of Asbury Methodist Home, sident of the National Association of tals and Homes. Election of officers for ational Association will take place on th.

ong the nationally known personalities part in the program are: Dr. Arthur ning, Washington, D. C., United States Service Commission; Dr. Malcolm T. ıchern, Chicago, associate director and ıan of the American College of Sur- Raymond P. Sloan, Chicago, executive of *The Modern Hospital;* George H. e, Chicago, executive secretary, Amer- Hospital Association; Bishop A. Frank , Houston, Tex.; Bishop H. Lester , Columbus, Ohio.; Bishop G. Bromley n, New York; Bishop Charles C. Selec- Dallas, Tex; Bishop James H. Straughn ırg, Pa., and Dr. Umphrey Lee, , president, Southern Methodist Uni-

Richard Scully of Cincinnati, Sup- endent of the Methodist Home for the is chairman of the local arrangements ittee. The coffee service for convention tes during the Wednesday morning ation is under the auspices of the Woman's Auxiliaries of Cincinnati Methodist Institutions, assisted by the group chairmen.

The Board of Hospitals and Homes serves as an agency through which Methodism can coordinate and give guidance to the Christian institutional, philanthropic and social service interests operating under its name. The National Association of Hospitals and Homes, which is composed of more than 175 affiliated institutions, cooperates with the board in lifting the spiritual, scientific and financial standards of Methodist hospitals and homes.

Following the annual convention, on February 20-21, the Federal Council of Churches of Christ in America will hold the first national meeting of superintendents of Protestant Homes for the Aged. Efforts are being directed toward establishment of a national organization for standardization of Protestant Homes for the Aged.

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Getting a Kick out of Life

William L. Stidger

Lincoln is Always "News"

Abraham Lincoln is always newsworthy; increasingly so as the years go by. Every year brings forth new Lincoln material. Last year it was the secret correspondence, letters and documents which his son had held for release after his own death. Last year Paul Angel's book "The Lincoln Reader" has been named one of the ten greatest books of 1947. Lincoln is always news, especially around Feb. 12th, his birthday.

Which leads me directly into one of Lincoln's stories which has a contemporary application, especially to Boston people, in the light of last fall's glorious home coming reception with huge crowds, a brass band and a triumphal entry which was given to our Mayor James Curley after his release from prison (which was, incidentally his second term in jail in his career.)

An old friend of Lincoln's, after an evening spent at The White House, asked: "How does it feel to be the President of the United States?"

Lincoln's face lighted up with a grin which always preceded one of his homely, chucklin' stories and he said: "You have heard about the man who was tarred and feathered and ridden out of town on a rail?"

"Yes," replied his visitor, waiting. "I have!"

"Well," Lincoln went on, "A man in the crowd asked him how he liked it, and his reply was: 'If it wasn't for the honor of the thing, I would rather walk.'"

It's a strange illustration of the universality of Lincoln's stories that, after all these years one can be applied to contemporary life, for Brother Curley and his friends, actually acted in that reception, as if his jail sentence had been an honor to him; and my guess is that cities which have the Boss System in vogue would do the same thing if their Political Boss had come home from a jail sentence, which many of them really deserve.

Christian Food Company

Tokyo (RNS) The "Christian food company," established by the Social Welfare Department of the Church of Christ in Japan, has opened a Sunday school in its Mitaka plant.

A Bible class for the plant staff was also begun by the Rev. Kensaku Tasaki, head of the Social Welfare Department. Another plant innovation is a child welfare clinic, conducted by Dr. Oki Hirose, a counsellor of the food company.

The Christian food enterprise has helped feed thousands of hungry Japanese since shortly after V-J Day. It sells at reasonable prices products that are reprocessed from damaged goods obtained from the U. S. Army of Occupation.

Niemoeller Rebuked

Stuttgart, Germany (RNS) Pastor Martin Niemoeller was rebuked here by General Lucius D. Clay for urging Germans to refuse to participate in the de-nazification program.

"It is distressing to me," General Clay said, "that a minister of a religious faith advocates disrespect and violence to a law. Every citizen has the right to criticize and urge that a law be changed. It is not good citizenship to tell people to disobey the law."

While the general said no action against the pastor was contemplated, he did not rule out action depending on the effects of the clergyman's stand.

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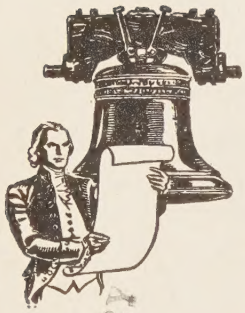

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